

# CHRONICLES.

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## INTRODUCTION TO BOOKS I. AND II.

1. LIKE the two Books of Kings, the two Books of Chronicles formed originally a single work, the separation of which into two "Books" is referable to the Septuagint translators, whose division was adopted by Jerome, and from whom it passed to the various branches of the Western Church. In the Hebrew Bibles the title of the work means literally "the daily acts" or "occurrences,"<sup>1</sup> a title originally applied to the accounts of the reigns of the several kings, but afterwards applied to general works made up from these particular narratives.

The Septuagint translators substituted one which they regarded as more suitable to the contents of the work and the position that it occupies among the Historical Books of the Bible. This was *Paraleipomena*, or "the things omitted"—a name intended to imply that Chronicles was *supplementary* to Samuel and Kings, written, *i.e.*, mainly for the purpose of supplying the omissions of the earlier history.

The English title, "Chronicles," (derived from the Vulgate) is a term primarily significative of time; but in practical use it design-

nates a simple and primitive style of history rather than one in which the chronological element is peculiarly prominent.

2. The "Book of Chronicles" stands in a position unlike that occupied by any other Book of the Old Testament. It is historical, yet not new history. The writer traverses ground that has been already trodden by others.<sup>2</sup>

His purpose in so doing is sufficiently indicated by the practical object he had in view, *viz.*, that of meeting the peculiar difficulties of his own day. The people had lately returned from the Captivity<sup>3</sup> and had rebuilt the Temple;<sup>4</sup> but they had not yet gathered up the threads of the old national life, broken by the Captivity. They were therefore reminded, in the first place, of their entire history, of the whole past course of mundane events, and of the position which they themselves held among the nations of the earth. This was done, curtly and drily, but sufficiently, by genealogies,<sup>5</sup> which have always possessed a peculiar attraction for Orientals. They were then more especially reminded of their own past as an

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<sup>1</sup> 1 K. xi. 41; 2 Chr. xii. 15, xxxiii. 19, &c.

<sup>2</sup> The author of Kings wrote, as has been already shown (Introduction to Kings, p. 264), before the return from

the Captivity. The author of Chronicles writes after the return.

<sup>3</sup> See 1 Chr. ix. 1-34; 2 Chr. xxxvi. 20-23. See p. 446, note 6.

<sup>4</sup> 1 Chr. ix. 11, 13, 19, &c.

<sup>5</sup> 1 Chr. i.-viii.

organised nation—a settled people with a religion which has a fixed home in the centre of the nation's life. It was the strong conviction of the writer that the whole future prosperity of his countrymen was bound up with the preservation of the Temple service, with the proper maintenance of the priests and Levites, the regular establishment of the "courses," and the rightful distribution of the several ministrations of the Temple among the Levitical families. He therefore drew the attention of his countrymen to the past history of the Temple, under David, Solomon, and the later kings of Judah; pointing out that in almost every instance temporal rewards and punishments followed in exact accordance with the attitude in which the king placed himself towards the national religion. Such a picture of the past, a sort of condensed view of the entire previous history, written in the idiom of the day, with frequent allusions to recent events, and with constant reiteration of the moral intended to be taught, was calculated to affect the newly returned and still unsettled people far more strongly and deeply than the old narratives. The Book of Chronicles bridged over, so to speak, the gulf which separated the nation after, from the nation before, the Captivity: it must have helped greatly to restore the national life, to revive hope and encourage high aspirations by showing to the

nation that its fate was in its own hands, and that religious faithfulness would be certain to secure the Divine blessing.

3. That the Book of Chronicles was composed after the return from the Captivity is evident, not only from its closing passage, but from other portions of it.<sup>6</sup>

The evidence of style accords with the evidence furnished by the contents. The phraseology is similar to that of Ezra, Nehemiah, and Esther, all books written after the exile. It has numerous Aramaean forms,<sup>7</sup> and at least one word derived from the Persian.<sup>8</sup> The date cannot therefore well be earlier than B.C. 538, but may be very considerably later. The very close connexion of style between Chronicles and Ezra, makes it probable that they were composed at the same time, if not even by the same person. If Ezra be the author, as so many think, the date could not well be much later than B.C. 435, for Ezra probably died about that time. There is nothing in the contents or style of the work to make the date B.C. 450–435 improbable; for the genealogy in iii. 23, 24, which appears to be later than this, may be a subsequent addition.<sup>9</sup>

4. The writer of Chronicles cites, as his authorities, works of two distinct classes.

(a) His most frequent reference is to a *general* history—the "Book of the Kings of Israel and Judah,"<sup>10</sup> This was a compilation

<sup>6</sup> A comparison of 1 Chr. ix. 10–16 with Nehem. xi. 10–17 will show that almost the whole of 1 Chr. ix. belongs to the period after the Captivity. Ch. iii. contains a genealogy of the descendants of Zerubbabel (19–24), which is continued down to, at least, the third generation.

<sup>7</sup> *c.g.* 1 Chr. xviii. 5 (Darmesek).

<sup>8</sup> See 1 Chr. xxix. 7 note. The other supposed Persian words in Chronicles are somewhat doubtful.

<sup>9</sup> See p. 449, note 3.

<sup>10</sup> See 2 Chr. xvi. 11, xxv. 26, xxvii. 7, xxxiii. 26, xxxv. 27, xxxvi. 8.

from the two histories constantly mentioned in Kings—the “Book of the Chronicles of the Kings of Israel,” and the “Book of the Chronicles of the Kings of Judah,”<sup>1</sup> which it had been found convenient to unite into one. (b) The other works cited by him were 12 or 13 part-histories, the works of Prophets who dealt with particular portions of the national annals.<sup>2</sup> Of none of these works is the exact character known to us; but the manner in which they are cited makes it probable that for the most part they treated with some fulness the history—especially the religious history—of the times of their authors. They may be regarded as independent compositions—monographs upon the events of their times, written by individual Prophets, of which occasionally one was transferred, not into our “Books of Kings,” but into the “Book of the Kings of Israel and Judah;” while the remainder existed for some centuries side by side with the “Book of the Kings,” and furnished to the writer of Chronicles much of the special information which he conveys to us.

There is also ample proof that the writer made use of the whole of the earlier historical Scriptures, and especially of the Books of Samuel and Kings, such as we

have them. The main sources of 1 Chr. i.–viii., are the earlier Scriptures from Genesis to Ruth, supplemented by statements drawn from *private* sources, such as the genealogies of families, and numerous important points of family history, carefully preserved by the “chiefs of the fathers” in almost all the Israelite tribes; a main source of 1 Chr. x.–xxvii. is Samuel; and a source, though scarcely a main source, of 2 Chr. i.–xxxvi. is Kings (cp. the marg. ref. and notes). But the writer has always some further authority besides these; and there is no section of the Jewish history, from the death of Saul to the fall of Jerusalem, which he has not illustrated with new facts, drawn from some source which has perished.

5. The indications of unity in the authorship preponderate over those of diversity, and lead to the conclusion that the entire work is from one and the same writer. The genealogical tendency, which shows itself so strongly in the introductory section (1 Chr. i.–ix.), is remarkably characteristic of the writer, and continually thrusts itself into notice in the more purely historical portions of his narrative.<sup>3</sup> Conversely, the mere genealogical portion of the work is penetrated by the same spirit as animates the historical chapters,<sup>4</sup>

<sup>1</sup> See Introduction to Kings, p. 265.

<sup>2</sup> e.g. “The Chronicles of King David” (1 Chr. xxvii. 24), “The Acts of Samuel the Seer,” “The Acts of Nathan the Prophet,” “The Acts of Gad the Seer” (xxix. 29), “The Prophecy of Ahijah the Shilonite,” “The Visions of Iddo the Seer” (2 Chr. ix. 29), “The Acts of Shemaiah the Prophet,” “Iddo the Seer on Genealogies” (xii. 15), “The Commentary of the Prophet Iddo” (xiii. 22), “The Acts of Jehu the son of Hanani” (xx. 34),

“The Commentary of the Book of the Kings” (xxiv. 27), “Isaiah’s Acts of Uzziah” (xxvi. 22), “The Vision of Isaiah” (xxxii. 32), and “The Acts of Hosai” (xxxiii. 19; see note).

<sup>3</sup> See 2 Chr. xi. 18–20, xx. 14, xxi. 2, xxiii. 1, xxix. 12–14, and xxxiv. 12.

<sup>4</sup> e.g. (a) The Levitical spirit, as it has been called; the sense, i.e., of the importance of the Levitical order and its various divisions, offices, and arrangements, which so markedly characterises the his-

and moreover abounds with phrases, characteristic of the writer.<sup>5</sup>

That the historical narrative (1 Chr. x.—2 Chr. xxxvi.) is from one hand, can scarcely be doubted. One pointedly didactic tone pervades the whole—each signal calamity and success being ascribed in the most direct manner to the action of Divine Providence, rewarding the righteous and punishing the evil-doers.<sup>6</sup> There is everywhere the same method of composition—a primary use of Samuel and Kings as bases of the narrative, the abbreviation of what has been narrated before, the omission of important facts, otherwise known to the reader;<sup>7</sup> and the addition of new facts, sometimes minute, and less important than curious,<sup>8</sup> at other times so striking that it is surprising that the earlier historians should have passed them over.<sup>9</sup>

6. The abrupt termination of Chronicles, in the middle of a sentence,<sup>1</sup> is an unanswerable argu-

ment against its having come down to us in the form in which it was originally written.

And the recurrence of the final passage of our present copies of Chronicles at the commencement of Ezra, taken in conjunction with the undoubted fact, that there is a very close resemblance of style and tone between the two Books, suggests naturally the explanation, which has been accepted by some of the best critics, that the two works, Chronicles and Ezra, were originally one, and were afterwards separated;<sup>2</sup> that separation having probably arisen out of a desire to arrange the history of the post-Captivity period in chronological sequence.

7. The condition of the text of Chronicles is far from satisfactory. Various readings are frequent, particularly in the names of persons and places; omissions are found, especially in the genealogies; and the numbers are sometimes self-contradictory, sometimes contradict-

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torical portion of Chronicles, appears in the genealogical section by the large space assigned to the account of the sons of Levi, who occupy not only the whole of 1 Chr. vi. but also the greater part of ch. ix. (b) The strong feeling with respect to Divine Providence, and the very plain and direct teaching on the subject, which is the most striking feature of the general narrative appears also in the genealogical chapters, as in 1 Chr. iv. 10, v. 20, 22, 25-26, and ix. 1.

<sup>5</sup> e.g. "Moses the servant of God," 1 Chr. vi. 49; cp. 2 Chr. i. 3, xxiv. 6. "Samuel the seer," 1 Chr. ix. 22; cp. xxvi. 23. "The ruler of the house of God," 1 Chr. ix. 11; cp. 2 Chr. xxxi. 13.

<sup>6</sup> Cp. 1 Chr. x. 13, xi. 9; 2 Chr. xii. 2, xiii. 18, &c. Cp. note 4 (b).

<sup>7</sup> e.g. The burning of Saul's body (1 Sam. xxxi. 12), omitted in 1 Chr. x. yet implied in v. 12; the cession of certain cities to Hiram (1 K. ix. 12), omitted but implied in 2 Chr. viii. 2; the destruction

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of the kingdom of Israel by the Assyrians (2 K. xvii. 3-6), omitted in Chronicles but implied in the words of Hezekiah (2 Chr. xxx. 6-7, &c.).

<sup>8</sup> e.g. 1 Chr. xxi. 27.

<sup>9</sup> e.g. The solemn addresses of David (1 Chr. xxviii. and xxix. 1-20); the letters from Solomon to Hiram and from Hiram to Solomon (2 Chr. ii. 3-16); the religious and other reforms of Jehoshaphat (xvii. 6-9, xix. 4-11); the religious reformation of Hezekiah (xxix.-xxxii.); the captivity of Manasseh, his repentance, and his restoration to his kingdom (xxxiii. 11-13); and the establishment by Josiah of his authority in the old kingdom of Israel (xxxiv. 6-7, 9, xxxv. 17-18).

<sup>1</sup> 2 Chr. xxxvi. 23, "Who is there among you of all his people? [The Lord] his God be with him, and let him go up —." Every reader naturally asks, whither? Cp. Ezra i. 3.

<sup>2</sup> This is more satisfactory than to consider that the Books of Chronicles closed with 2 Chr. xxxvi. 21.

ory of more probable numbers in Samuel or Kings, sometimes unreasonably large, and therefore justly suspected.

The work is, however, free from defects of a more serious character.<sup>3</sup> The unity is unbroken, and there is every reason to believe that we have the work, in almost all respects, exactly as it came from the hand of the author.

8. As compared with the parallel histories of Samuel and Kings, the history of Chronicles is characterised by three principal features: (a) A greater tendency to dwell on the externals of religion, on the details of the Temple worship, the various functions of the Priests and Levites, the arrangement of the courses, and the like. Hence the history of Chronicles has been called "ecclesiastical," that of Samuel and Kings "political."<sup>4</sup> This tendency does not detract from the credibility, or render the history undeserving of confidence. (b) A marked genealogical bias and desire to put on record the names of persons engaged in any of the events narrated; and (c) A more constant, open, and direct ascription of all the events of the history to the Divine agency, and especially a

more plain reference of every great calamity or deliverance to the good or evil deeds of the monarch, or the nation, which Divine Providence so punished or rewarded.<sup>5</sup>

There is no reason to regard Chronicles as less trustworthy than Samuel or Kings. A due consideration of disputed points, the "Levitical spirit," contradictions, alleged mistakes, &c., does not, speaking generally, impugn the honesty of the writer or the authenticity of his work. The Book may fairly be regarded as authentic in all its parts, with the exception of some of its numbers. These appear to have occasionally suffered corruption, though scarcely to a greater extent than those of other Books of equal antiquity. From blemishes of this kind it has not pleased God to keep His Word free. It will scarcely be maintained at the present day that their occurrence affects in the very slightest degree the authenticity of the rest of the narrative.

The style of Chronicles is simpler and less elevated than that of Kings. Excepting the psalm of David in 1 Chr. xvi. and the prayer of Solomon in 2 Chr. vi., the whole is prosaic, level, and uniform. There are no especially a

<sup>3</sup> One interpolation into the text is to be noted (1 Chr. iii. 22-24; see r. 19 note)—an authorised addition, probably, by a later Prophet, such as Malachi.

<sup>4</sup> The reign of Hezekiah may be taken as a crucial instance of the difference between the modes of treatment pursued by the writers of Chronicles and Kings. The writer of Kings devotes three, the writer of Chronicles four, chapters to the subject. Both represent the reign as remarkable: (1) for a religious reformation; and (2) for striking events of secular history, in which Judæa was brought into

connexion with the great monarchies of the time, Babylonia and Assyria. But while the writer of Kings thinks it enough to relate the religious reformation in three verses (1 K. xviii. 4-6), and devotes to the secular history, treated indeed from a religious point of view, the whole remainder of his three chapters, the writer of Chronicles gives the heads of the secular history in one chapter, while he devotes to the religious reformation the remaining three chapters of his four.

<sup>5</sup> See p. 448.

striking chapters, as in Kings ; but it is less gloomy, being addressed to the restored nation, which it seeks to animate and inspire. The captive people, weeping by the waters of Babylon, fitly read their mournful history in Kings :

the liberated nation, entering hopefully upon a new life, found in Chronicles a review of its past, calculated to help it forward on the path of progress, upon which it was entering.

# THE FIRST BOOK OF THE CHRONICLES.

- CHAP. 1. ADAM,** <sup>a</sup>Sheth, Enosh, Kenan, Mahalaleel, Jered, He-  
noch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.  
<sup>5</sup> ¶ <sup>b</sup>The sons of Japheth; Gomer, and Magog, and Madai, and  
<sup>6</sup>Javan, and Tubal, and Meshech, and Tiras. And the sons of  
<sup>7</sup>Gomer; Ashchenaz, and <sup>1</sup>Riphat, and Togarmah. And the  
sons of Javan; Elishah, and <sup>1</sup>Tarshish, Kittim, and <sup>2</sup>Dodanim.  
<sup>8</sup> ¶ <sup>c</sup>The sons of Ham; Cush, and Mizraim, Put, and Canaan.  
<sup>9</sup> And the sons of Cush; Seba, and Havilah, and Sabta, and Ra-  
mah, and Sabtecha. And the sons of Raamah; Sheba, and  
<sup>10</sup>Dedan. And Cush <sup>d</sup>begat Nimrod: he began to be mighty upon  
the earth. And Mizraim begat Ludim, and Anamim, and Leha-  
<sup>11</sup>bin, and Naphtulin, and <sup>e</sup>Pathrusim, and Casluhim, (of whom  
<sup>13</sup>came the Philistines,) and <sup>f</sup>Cupthorim. And <sup>1</sup>Canaan begat  
<sup>14</sup>Zidon his firstborn, and Heth, the Jebusite also, and the Amo-  
<sup>15</sup>rite, and the Girgashite, and the Hivite, and the Arkite, and the  
<sup>16</sup>Sinite, and the Arvadite, and the Zemarite, and the Hamathite.  
<sup>17</sup> ¶ <sup>g</sup>The sons of <sup>h</sup>Shem; Elam, and Asshur, and Arphaxad, and  
Lud, and Aram, and Uz, and Hul, and Gether, and <sup>i</sup>Meshech.  
<sup>18, 19</sup> And Arphaxad begat Shelah, and Shelah begat Eber. And  
unto Eber were born two sons: the name of the one was <sup>j</sup>Peleg;  
because in his days the earth was divided: and his brother's  
<sup>20</sup>name was Joktan. And <sup>k</sup>Joktan begat Almodad, and Sheleph,  
<sup>21</sup>and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and  
<sup>22, 23</sup>Diklah, and Ebal, and Abinael, and Sheba, and Ophir, and  
Havilah, and Jobab. All these were the sons of Joktan.  
<sup>24, 25, 26</sup> ¶ <sup>l</sup>Shem, Arphaxad, Sholuh, <sup>m</sup>Eber, Peleg, Reu, Serug,  
<sup>27, 28</sup>Nahor, Terah, <sup>n</sup>Abram; the same is Abraham. The sons of  
<sup>29</sup>Abraham; <sup>o</sup>Isaac, and <sup>p</sup>Ishmael. ¶ <sup>q</sup>These are their generations:  
the <sup>r</sup>firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and

<sup>a</sup> Or, *Diphath*, as it is in  
some copies.

<sup>2</sup> Or, *Rodanim*, according  
to some copies.

<sup>3</sup> Or, *Mash*, Gen. 10. 23.

<sup>4</sup> That is, *Division*, Gen.  
10. 25.

<sup>a</sup> Gen. 4. 25,

26.

<sup>b</sup> 5. 3, 9.

<sup>c</sup> Gen. 10. 2,  
&c.

<sup>e</sup> Gen. 10. 6,  
&c.

<sup>d</sup> Gen. 10. 8,  
13, &c.

<sup>f</sup> Deut. 2. 23.  
<sup>g</sup> Gen. 10. 15,  
&c.

<sup>h</sup> Gen. 10. 22.  
& 11. 10.

<sup>k</sup> Gen. 10. 23.

<sup>l</sup> Gen. 11. 10,  
&c.

Luke 3. 34,  
&c.

<sup>m</sup> Gen. 11. 15.

<sup>n</sup> Gen. 17. 5.

<sup>o</sup> Gen. 21. 3,  
3.

<sup>p</sup> Gen. 10.

11. 15.

<sup>q</sup> Gen. 25.

13-16.

I. 1. Cp. marg. reff. and notes.

7. *Dodanim*] See Gen. x. 4 note.

16. *the Zemarite*] See Gen. x. 18 note. The inscriptions of the Assyrian monarch, Sargon, (B.C. 720) mention Zimira, which is joined with Arpad (Arvad); and there can be little doubt that it is the city indicated by the term "Zemarite."

17. *The sons of Shem*] i.e., descendants. Uz, Hul, Gether, and Meshech (or Mash), are stated to have been "sons of Aram" (Gen. x. 23). Meshech is the reading of all the MSS., and is supported by the LXX. here and in Gen. x. 23. It seems preferable to "Mash," which admits of no very probable explanation. Just as Hamites and Semites were intermingled in Arabia (Gen. x. 7, 29 notes), so Semites and Japhethites may have been intermingled in Cappadocia

—the country of the Meshech or Moschi (Gen. x. 2 note); and this Aramæan admixture may have been the origin of the notion, so prevalent among the Greeks, that the Cappadocians were Syrians.

28. *Isaac and Ishmael*] Isaac, though younger than Ishmael, is placed first, as the legitimate heir, since Sarah alone was Abraham's true wife (cp. v. 35 note).

29. *These are their generations*] As Shem was reserved till after Japheth and Ham (vv. 5-16), because in him the genealogy was to be continued (Gen. x. 2 note), so Isaac is now reserved till the other lines of descent from Abraham have been completed. The same principle gives the descendants of Esau a prior place to those of Jacob (vv. 35-54; ii. 1).

- 30 Mibsam, Mishma, and Dumah, Massa, <sup>1</sup>Hadad, and Tema,  
 31 Jetur, Naphish, and Kedomah. These are the sons of Ishmael.  
<sup>p</sup> Gen. 25. 1, 2. 32 ¶ Now <sup>p</sup>the sons of Keturah, Abraham's concubine: she bare  
 Zimran, and Jokshan, and Medan, and Midian, and Ishbak,  
 33 and Shuah. And the sons of Jokshan; Sheba, and Dedan.  
 And the sons of Midian; Ephah, and Ephher, and Henoah, and  
 34 Abida, and Eldaah. All these are the sons of Keturah. ¶ And  
<sup>q</sup> Gen. 21. 2, 3. <sup>q</sup>Abraham begat Isaac. <sup>r</sup>The sons of Isaac; Esau and Isaac.  
<sup>r</sup> Gen. 25. 35 ¶ The sons of <sup>s</sup>Esau; Eliphaz, Reuel, and Joush, and Jaalam,  
 25, 26. 36 and Korah. The sons of Eliphaz; Teman, and Omar, <sup>2</sup>Zephi,  
<sup>s</sup> Gen. 36. 9, 37 and Gatam, Kenaz, and Timna, and Amalek. The sons of  
 10. 38 Reuel; Nahath, Zerah, Shammah, and Mizzah. ¶ And <sup>t</sup>the  
<sup>t</sup> Gen. 36. 20. 39 sons of Seir; Lotan, and Shobal, and Ziboon, and Anah, and  
 Dishon, and Ezar, and Dishan. And the sons of Lotan; Ilori,  
 40 and <sup>3</sup>Homam; and Timna was Lotan's sister. The sons of  
 Shobal; <sup>4</sup>Alian, and Manahath, and Ebal, <sup>5</sup>Shephi, and Onam.  
 41 And the sons of Ziboon; Aiah, and Anah. The sons of Anah;  
<sup>u</sup> Gen. 36. 25. 42 Dishon. And the sons of Dishon; <sup>6</sup>Amram, and Eshban, and  
 43 Ithran, and Cheran. The sons of Ezer; Bilhan, and Zavan,  
 43 and <sup>7</sup>Jakan. The sons of Dishan; Uz, and Aran. ¶ Now  
<sup>x</sup> Gen. 36. 31, these are the <sup>2</sup>kings that reigned in the land of Edom before  
 &c. any king reigned over the children of Israel; Bela the son of  
 44 Beor: and the name of his city was Dinhabah. And when Bela  
 was dead, Jobab the son of Zerah of Bozrah reigned in his  
 45 stead. And when Jobab was dead, Husham of the land of the  
 46 Temanites reigned in his stead. And when Husham was dead,  
 Hadad the son of Bedad, which smote Midian in the field of  
 Moab, reigned in his stead: and the name of his city was Avith.  
 47 And when Hadad was dead, Samlah of Masrokah reigned in his  
<sup>y</sup> Gen. 36. 37. 48 stead. <sup>v</sup>And when Samlah was dead, Shaul of Rehoboth by the  
 49 river reigned in his stead. And when Shaul was dead, Baul-  
 50 hanan the son of Achbor reigned in his stead. And when Baul-  
 hanan was dead, <sup>8</sup>Hadad reigned in his stead: and the name of  
 his city was <sup>9</sup>Pai; and his wife's name was Mehetabel, the  
 51 daughter of Matred, the daughter of Mezahab. Hadad died  
<sup>z</sup> Gen. 36. 40. also. And the <sup>2</sup>dukes of Edom were; duke Timnah, duke  
 52 <sup>1</sup>Aliah, duke Jetheth, duke Aholibamah, duke Elah, duke  
 53, 54 Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel,  
 duke Iran. These are the dukes of Edom.

<sup>1</sup> Or, *Hadar*, Gen. 25. 15.<sup>2</sup> Or, *Zepho*, Gen. 36. 11.<sup>3</sup> Or, *Heman*, Gen. 36. 22.<sup>4</sup> Or, *Alean*, Gen. 36. 23.<sup>5</sup> Or, *Shepho*, Gen. 36. 23.<sup>6</sup> Or, *Hemdan*, Gen. 36. 26.<sup>7</sup> Or, *Akan*, Gen. 36. 27.<sup>8</sup> Or, *Hadar*, Gen. 36. 39.<sup>9</sup> Or, *Pau*, Gen. 36. 39.<sup>1</sup> Or, *Atchah*.

30. Hadad here and in r. 50 is the well-known Syrian name, of which Hadar (marg.) is an accidental corruption, consequent on the close resemblance between *d* and *r* in Hebrew, the final letters of the two names.

32. *Keturah*, *Abraham's concubine*] This passage, and Gen. xxv. 6, sufficiently prove that the position of *Keturah* was not that of the full wife, but of the "secondary" or "concubine wife" (Jud. xix. 1) so common among Orientals.

36. *Timna*] In Gen. xxxvi. 11, Eliphaz has no son Timna; but he has a concubine of the name, who is the mother of Amalek,

and conjectured to be Lotan's sister (r. 39). The best explanation is, that the writer has in his mind rather the tribes descended from Eliphaz than his actual children, and as there was a place, Timna, inhabited by his "dukes" (r. 51; cp. Gen. xxxv. 40), he puts the race which lived there among his "sons."

41. Amram (rather *Hamran*), and Hemdan (marg.), differ in the original by the same letter only which marks the difference in r. 30.

43-54. The slight differences favour the view, that the writer of Chronicles has here, as elsewhere, abridged from Genesis (see marg. ref.).



**CHAP. 2.** THESE are the sons of <sup>1</sup>Israel; <sup>a</sup>Reuben, Simeon, Levi, 2 and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, 3 Naphtali, Gad, and Asher. ¶ The sons of <sup>b</sup>Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of <sup>c</sup>Shua the Canaanitess. And <sup>d</sup>Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. 4 And <sup>e</sup>Tamar his daughter in law bare him Pharez and Zerah. 5 All the sons of Judah were five. The sons of <sup>f</sup>Pharez; Hezron, 6 and Hamul. ¶ And the sons of Zerah; <sup>g</sup>Zimri, <sup>h</sup>and Ethan, and 7 Heman, and Calcol, and <sup>i</sup>Dara: five of them in all. And the sons of <sup>j</sup>Carai; <sup>k</sup>Achar, the troubler of Israel, who transgressed in the thing <sup>l</sup>accursed. And the sons of Ethan; Azariah. ¶ The sons also of Hezron, that were born unto him; 10 Jerahmeel, and <sup>m</sup>Ram, and <sup>n</sup>Chelubai. And Ram <sup>o</sup>begat Amminadab; and Amminadab begat Nahshon, <sup>p</sup>prince of the 11 children of Judah; and Nahshon begat <sup>q</sup>Salma, and Salma 12 begat Boaz, and Boaz begat Obed, and Obed begat Jesse, <sup>r</sup>and 13 Jesse begat his firstborn Eliab, and Abinadab the second, and 14 <sup>s</sup>Shimma the third, Nethaneel the fourth, Raddai the fifth, 15, 16 Ozem the sixth, David the seventh: whose sisters were Zeruiah, and Abigail. <sup>t</sup>And the sons of Zeruiah; Abishai, and Joab, 17 and Asahel, three. And <sup>u</sup>Abigail bare Amasa: and the father 18 of Amasa was <sup>v</sup>Jether the Ishmeelite. ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her 19 sons are these; Jeshai, and Shobab, and Ardun. And when Azubah was dead, Caleb took unto him <sup>w</sup>Ephrath, which bare 20 him Hur. And Hur begat Uri, and Uri begat <sup>x</sup>Bezaleel.

<sup>1</sup> Or, Jacob.<sup>2</sup> Or, Zabdi, Josh. 7. 1.<sup>3</sup> Or, Durda.<sup>4</sup> Or, Achan.<sup>5</sup> Or, Aram, Matt. 1. 3, 4.<sup>6</sup> Or, Caleb, ver. 18, 42.<sup>7</sup> Or, Salmon, Ruth 4. 21.<sup>8</sup> Matt. 1. 4.<sup>9</sup> Or, Shamamah, 1 Sam.

16. 9.

<sup>10</sup> 2 Sam. 17. 25, Ithra an Israelite.<sup>a</sup> Gen. 20. 32.<sup>b</sup> & 30. 5, &c.<sup>c</sup> & 35. 14, 22.<sup>d</sup> & 40. 8, &c.<sup>e</sup> Gen. 38. 3.<sup>f</sup> & 46. 12.<sup>g</sup> Num. 26. 19.<sup>h</sup> Gen. 38. 2.<sup>i</sup> Gen. 38. 7.<sup>j</sup> Gen. 39.<sup>k</sup> 29, 30.<sup>l</sup> Matt. 1. 3.<sup>m</sup> Gen. 46. 12.<sup>n</sup> Ruth 4. 18.<sup>o</sup> 1 Kin. 4. 31.<sup>p</sup> See ch. 4. 1.<sup>q</sup> Josh. 6. 18.<sup>r</sup> & 7. 1.<sup>s</sup> Ruth 4. 19.<sup>t</sup> 29.<sup>u</sup> Matt. 1. 4.<sup>v</sup> Num. 1. 7.<sup>w</sup> & 2. 3.<sup>x</sup> 1 Sam. 16. 6.<sup>y</sup> 2 Sam. 2. 18.<sup>z</sup> 2 Sam. 17.

25.

<sup>aa</sup> ver. 50.<sup>ab</sup> Ex. 31. 2.

II. 1. the sons of Israel] The order of the names here approximates to an order determined by legitimacy of birth. A single change—the removal of Dan to the place after Benjamin—would give the following result:—

- (1) The six sons of the first wife, Leah.
- (2) The two sons of the second wife, Rachel.

(3) The two sons of the first concubine, Bilhah.

(4) The two sons of the second concubine, Zilpah.

Dan's undue prominence may, perhaps, be accounted for by his occupying the seventh place in the "blessing of Jacob" (Gen. xlix. 16).

6. the sons of Zerah] Here, for the first time, the writer of Chronicles draws from sources not otherwise known to us, recording facts not mentioned in the earlier Scriptures. Ethan, Heman, Calcol, and Dara, sons of Zerah, are only known to us from this passage, since there are no sufficient grounds for identifying them with the "sons of Mahol" (marg. ref.).

7. "Achan" (Josh. vii. 1) seems to have become "Achar," in order to assimilate the word more closely to the Hebrew term for

"troubler," which was from the time of Achan's sin regarded as the true meaning of his name (Josh. vii. 25, 26).

15. David the seventh] Jesse had eight sons, of whom David was the youngest (1 Sam. xvi. 10, 11, xvii. 12). Probably one of the sons shown to Samuel at Bethlehem did not grow up.

16. sisters] i.e. half-sisters. Abigail and Zeruiah were daughters not of Jesse, but of a certain Nahash, whose widow Jesse took to wife (2 Sam. xvii. 25).

From the present passage, and from the fact that Abishai joined David as a comrade in arms before Joab (1 Sam. xxvi. 6), it would seem that, although Joab was pre-eminent among the three (2 Sam. ii. 13, 16), Abishai was the eldest.

17. Jether the Ishmeelite] See marg. note and ref.

18. In the remainder of this chapter the writer obtains scarcely any assistance from the earlier Scriptures, and must have drawn almost entirely from genealogical sources, accessible to him, which have since perished.

Azubah was Caleb's wife; Jerioth his concubine. He had children by both; but those of Azubah are alone recorded.

- \* Num. 27. 1. 21 ¶ And afterward Hezron went in to the daughter of \*Machir the father of Gilead, whom he married when he was threescore 22 years old; and she bare him Segub. And Segub begat Jair, 23 who had three and twenty cities in the land of Gilead. \*And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All 24 these *belonged* to the sons of Machir the father of Gilead. And after that Hezron was dead in Caleb-ephraiah, then Abiah
- \* Num 32. 41. 25 Hezron's wife bare him †Ashur the father of Tekoa. ¶ And the Deut. 3. 14. Josh. 13. 30. sons of Jerahmeel the firstborn of Hezron were, Ram the first- 26 born, and Bunah, and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife, whose name was Atarah; she was 27 the mother of Onam. And the sons of Ram the firstborn of 28 Jerahmeel were, Maaz, and Jamin, and Ekor. And the sons of Onam were, Shamunai, and Jada. And the sons of Shamunai; 29 Nadab, and Abishur. And the name of the wife of Abishur was 30 Abihail, and she bare him Ahban, and Molid. And the sons of Nadab; Seled, and Appaim: but Seled died without children. 31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan.
- \* See ver. 34, 35. 32 And \*the children of Sheshan; Ahlai. And the sons of Juda the brother of Shamunai; Jether, and Jonathun: and Jether 33 died without children. And the sons of Jonathun; Peleth, and 34 Zaza. These were the sons of Jerahmeel. ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an 35 Egyptian, whose name was Jurha. And Sheshan gave his daughter to Jurha his servant to wife; and she bare him Attai.
- \* ch. 11. 41. 36, 37 And Attai begat Nathan, and Nathan begat \*Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed begat Jehu, 39 and Jehu begat Azariah, and Azariah begat Helez, and Helez begat Eleasah, and Eleasah begat Sisamai, and Sisamai begat 41 Shallum, and Shallum begat Jekamiah, and Jekamiah begat 42 Elishama. ¶ Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and 43 the sons of Mareshah the father of Hebron. And the sons of 44 Hebron; Korah, and Tappuah, and Rekem, and Sheana. And Sheana begat Raham, the father of Jorkoam: and Rekem begat

† Heli. took.

22. *Jair, who had three and twenty cities*] The places called "Havoth-Jair" in the earlier Scriptures (see Num. xxxii. 41 note), which appear to have been a number of "small towns," or villages, in the *Ledjah*, the classical "Trachonitis."

23. Rather, "And Geshur and Aram (*i.e.* the Geshurites (Deut. iii. 14) and Syrians) took the villages of Jair from them:" recovered, that is, from the new settlers the places which Jair had conquered.

*all these belonged to the sons of Machir*] Rather, "All these were sons of Machir," *i.e.* Segub and Jair, with their descendants, were reckoned sons of Machir, rather than sons of Hezron, although only descended from Machir on the mother's side. The reason of this seems to have been that they cast in their lot with the Manassites, and remained in their portion of the trans-Jordanic region.

25. *and Ahijah*] There is no "and" in

the original. Hence some would read: "the sons" were born "of" or "from Ahijah," the first wife of Jerahmeel (see next verse).

42. A third line of descent from Caleb, the son of Hezron, the issue probably of a different mother, perhaps Jerioth (v. 18). The supposed omissions in this verse have been supplied as follows: (1) "Mesha, the father of Ziph; and the sons of Ziph, Mareshah, the father of Hebron;" or (2) "Mareshah, the father of Ziph; and the sons of Mareshah, the father of Ziph, Hebron."

Ziph, like Jorkoam (v. 44) and Beth-zur (v. 45), is the name of a place where the respective chiefs ("fathers") settled. Similarly Madmannah, Machbenah, and Gibea (v. 49), Kirjath-jearim (Josh. ix. 17 note), Bethlehem and Beth-gader (*Jedur*, v. 51) are unmistakable names of places in the list, names which it is not probable were ever borne by persons.

45 Shammai. And the son of Shammai was Maon: and Maon was  
 46 the father of Beth-zur. And Ephah, Caleb's concubine, bare  
 47 Haran, and Moza, and Gazez: and Haran begat Gazez. And  
 the sons of Jahdai; Regem, and Jotham, and Gesham, and  
 48 Pelet, and Ephah, and Shaaph. Maachah, Caleb's concubine,  
 49 bare Sheber, and Tirhanah. She bare also Shaaph the father  
 of Madmannah, Sheva the father of Machbenah, and the father  
 50 of Gibeaz: and the daughter of Caleb was Achsa. ¶ These were  
 the sons of Caleb the son of Hur, the firstborn of Ephratah;  
 51 Shobal the father of Kirjath-jearim. Salma the father of  
 52 Beth-lehem, Haroph the father of Beth-gader. And Shobal the  
 father of Kirjath-jearim had sons; Haroeh, and half of the  
 53 Manahethites. And the families of Kirjath-jearim; the Ithrites,  
 and the Puhites, and the Shunathites, and the Mishraites; of  
 54 them came the Zarahathites, and the Eshtaulites. The sons  
 of Salma; Beth-lehem, and the Netophathites, Ataroth, the  
 55 house of Joab, and half of the Manahethites, the Zorites. And  
 the families of the scribes which dwelt at Jabez; the Tirathites,  
 the Shimeathites, and Suchathites. These are the Kenites that  
 came of Hemath, the father of the house of Rechab.

CHAP. 3. NOW these were the sons of David, which were born  
 unto him in Hebron; the firstborn Amnon, of Ahinoam the  
 Jezreelitess; the second Daniel, of Abigail the Carmelitess:  
 2 the third, Absalom the son of Maachah the daughter of Talmai  
 3 king of Geshur: the fourth, Adonijah the son of Haggith: the  
 fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his  
 4 wife. These six were born unto him in Hebron; and there he  
 reigned seven years and six months: and in Jerusalem he  
 5 reigned thirty and three years. And these were born unto him  
 in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon,

v Josh. 15. 17.

: Judg. 1. 16.

" Jer. 35. 2.

" 2 Sam. 3. 2.

b Josh. 15. 56.

c 2 Sam. 3. 5.

" 2 Sam. 2.

11.

c 2 Sam. 5. 5.

f 2 Sam. 5. 14.

ch. 14. 4.

v 2 Sam. 12.

24.

1 Or, Ephratah, ver. 19.

2 Or, Keniah, ch. 4. 2.

3 Or, half of the Meni-

chites, or, Hutsi-hu-

menuchoth.

4 Or, Atarites, or, crowns of

the house of Joab.

5 Or, Chileab, 2 Sam. 3. 3.

6 Or, Shammua, 2 Sam. 5.

14.

50. Caleb the son of Hur] Hur was the son, not the father, of Caleb (r. 19). The text should perhaps be read: "These (the list in rr. 42-49) were the sons of Caleb. The sons of Hur, the first-born of Ephratah, were Shobal, &c."

54. Ataroth, the house of Joab] Rather, "Ataroth-beth-Joab," probably so called, to distinguish it from Ataroth-Adar, a city of Benjamin (Josh. xviii. 13). It is uncertain from what Joab it derived its distinctive appellation.

55. Kenites] It is remarkable that Kenites—people of a race quite distinct from the Israelites (Gen. xv. 19)—should be attached to, and, as it were, included in the descendants of Judah. It seems, however, that the friendly feeling between the two tribes—based on the conduct of the Kenites at the time of the Exodus (Ex. xviii. 10-19; Num. x. 29-32; 1 Sam. xv. 6)—led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them.

III. 1. the sons of David] The writer re-

turns to the point at which he had left the posterity of Ram (ii. 9, 15), and traces out the family of David—the royal house of the tribe of Judah.

Daniel] See marg. note and ref.

There are three lists of the sons of David, born in Jerusalem.

I.	II.	III.
2 S. v. 14-16.	1 Chr. iii. 5-8.	1 Chr. xiv. 4-7.
1. Shammua . . .	Shimeah* . . .	Shammua . . .
2. Shobab . . .	Shobab . . .	Shobab . . .
3. Nathan . . .	Nathan . . .	Nathan . . .
4. Solomon . . .	Solomon . . .	Solomon . . .
5. Ithar . . .	Ithar . . .	Ithar . . .
6. Elishua . . .	Elishama* . . .	Elishua . . .
7. . . . .	Eliphelet* . . .	Eliphelet* . . .
8. . . . .	Nogah . . .	Nogah . . .
9. Nepheg . . .	Nepheg . . .	Nepheg . . .
10. Japhia . . .	Japhia . . .	Japhia . . .
11. Elishama . . .	Elishama . . .	Elishama . . .
12. Eliada . . .	Eliada . . .	Boelinda* . . .
13. Eliphelet . . .	Eliphelet . . .	Eliphelet . . .

(Differences are marked with an asterisk).

A comparison of the three lists serves to show—(1) That "Shimeah" and the first "Elishama" in the list of this chapter are

- 6 four, of <sup>1</sup>Bath-shua the daughter of <sup>2</sup>Ammiel: Ibhar also, and  
 7 <sup>3</sup>Elishama, and Eliphelet, and Nogah, and Nephog, and Japhia,  
 8, 9 and Elishama, and <sup>4</sup>Eliada, and Eliphelet, <sup>5</sup>nine. *These were*  
 all the sons of David, beside the sons of the concubines, and  
 10 <sup>6</sup>Tamar their sister. ¶ And Solomon's son *was* <sup>7</sup>Rehoboam, <sup>8</sup>Abia  
 11 his son, Asa his son, Jehoshaphat his son, Joram his son,  
 12 <sup>9</sup>Ahaziah his son, Joash his son, Amaziah his son, <sup>10</sup>Azariah his  
 13 son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh  
 14, 15 his son, Amon his son, Josiah his son. And the sons of Josiah  
*were*, the firstborn <sup>11</sup>Johanan, the second <sup>12</sup>Jehoiakim, the third  
 16 <sup>13</sup>Zedekiah, the fourth Shallum. And the sons of <sup>14</sup>Jehoiakim:  
 17 <sup>15</sup>Jecooniah his son, Zedekiah <sup>16</sup>his son. ¶ And the sons of Jeco-  
 18 niah: Assir, <sup>17</sup>Salathiel <sup>18</sup>his son, Malchiram also, and Pedaiah,  
 19 and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the  
 sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of  
 Zerubbabel: Meshullam, and Hananiah, and Shelomith their  
 20 sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah,
- <sup>1</sup> Or, *Bath-sheba*, 2 Sam. 11. 3.  
<sup>2</sup> Or, *Eliam*, 2 Sam. 11. 3.  
<sup>3</sup> Or, *Elihu*, 2 Sam. 5. 15.  
<sup>4</sup> Or, *Beeliada*, ch. 14. 7.  
<sup>5</sup> Or, *Abijam*, 1 Kin. 15. 1.  
<sup>6</sup> Or, *Azariah*, 2 Chr. 22. 6. or, *Jehoahaz*, 2 Chr. 21. 17.  
<sup>7</sup> Or, *Uzziah*, 2 Kin. 15. 30.  
<sup>8</sup> Or, *Jehoahaz*, 2 Kin. 23. 30.  
<sup>9</sup> Or, *Eliakim*, 2 Kin. 23. 31.  
<sup>10</sup> Or, *Mattaniah*, 2 Kin. 24. 17.  
<sup>11</sup> Or, *Jehoiachin*, 2 Kin. 24. 6. or, *Coniah*, Jer. 22. 24.  
<sup>12</sup> Heb. *Shealtiel*.

corruptions; (2) That David had really 13 sons born in Jerusalem, of whom two—the first Eliphelet and Nogah—probably died in their childhood; and (3) That Eliada, the twelfth son, was also called Beeliada, the term *Baal*, “lord,” not having (previous to the introduction of the Baal worship) a bad sense, but being regarded as an equivalent with *Eli*, “God.”

*Bathshua, the daughter of Ammiel*] Both names are here given in an unusual form, but it may be doubted whether in either case there has been any corruption. In “Bathshua,” for “Bathsheba,” a *van* (*v*) replaces the *beth* (*b*) of the earlier writer, *v* and *b* having nearly the same sound. In “Ammiel,” for “Eliam,” the two elements which form the name are inverted, as in Jehoiachin = Jechoniah, and the like.

10. *Abia*] Rather, “Abijah,” as in 2 Chr. xi. xiv., where the Hebrew word is exactly the same.

11. *Ahaziah*] Called “Jehoahaz” by a transposition of the elements composing the name, and “Azariah,” probably by a transcriber's error (see marg. notes and ref.).

12. *Azariah*] Elsewhere in Chronicles called uniformly “Uzziah” (2 Chr. xxvi. 1, 3, 9, 11, &c.), but called indifferently “Azariah” and “Uzziah” in Kings (“Azariah” in 2 K. xiv. 21, xv. 1, 6, 17, 23, 27, &c.; “Uzziah” in xv. 13, 32, and 34).

15. Of the sons of Josiah, Johanan, “the first-born,” who is mentioned in this place only, must, it would seem, have died before his father, or with him at Megiddo; and Shallum (also called Jehoahaz, marg. note and ref.) was considerably older than Zedekiah, and was consequently the *third*, and

not the *fourth*, son. He is perhaps assigned the fourth place here by way of intentional degradation. (cp. Jer. xxii. 10-12; Ezek. xix. 3, 4.)

17. *Assir*] Perhaps born in the captivity, and therefore so named, who either died young, or was made a eunuch (Isai. xxxix. 7; cp. Jer. xxii. 30). After Assir's decease, or mutilation, the line of Solomon became extinct, and according to the principles of the Jewish law (Num. xxvii. 8-11) the inheritance passed to the next of kin, who were Salathiel and his brethren, descendants from David by the line of Nathan. St. Luke in calling Salathiel “the son of Neri” (iii. 27), gives his real, or natural, descent; since no genealogy would assign to the true son and heir of a king any inferior and private parentage. Hence, “Malchiram,” &c., i.e. not Salathiel only, but his brothers also were reckoned “sons” of Jecooniah.

19. Zerubbabel, elsewhere always called “the son of Salathiel,” was only Salathiel's heir and legal son, being naturally his nephew, the son of his brother, Pedaiah.

*sic*] There are only five names in the Hebrew text. The Syriac and Arabic Versions supply “Azariah” between Neariah and Shaphat.

The question of the proper arrangement of the genealogy of the descendants of Zerubbabel (rr. 19-24) is important in its bearing on the interesting point of the time at which the Canon of the Old Testament was closed. Assuming the average of a generation to be in the East twenty years, the genealogy of the present chapter, drawn out according to the Hebrew text, does not

- 21 Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and Jesaiiah: the sons of Rephaiah, the sons of Arnan, the sons of 22 Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; <sup>o</sup> Hattush, and Igeal, and <sup>o</sup> Ezra 8. 2.
- 23 Bariah, and Neariah, and Shaphat, six. And the sons of 24 Neariah; Elioenai, and <sup>1</sup> Hezekiah, and Azrikam, three. And the sons of Elioenai were, Hodaiah, and Eliashib, and <sup>1</sup> Elaiiah, and Akkub, and Johanan, and Dalaiiah, and Anani, seven.
- CHAP. 4.** THE sons of Judah; <sup>a</sup> Pharez, Hozron, and <sup>2</sup> Carmi, and <sup>2</sup> Hur, and Shobal. And <sup>2</sup> Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Jahad. These are the families 3 of the Zorathites. And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was 4 Hazeleponi: and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of <sup>1</sup> Hur, the firstborn of <sup>b</sup> ch. 2. 50.
- 5 Ephratah, the father of Beth-lehem. ¶ And <sup>a</sup> Ashur the father <sup>c</sup> ch. 2. 24.
- 6 of Tekoa had two wives, Helah and Naarah. And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These 7 were the sons of Naarah. And the sons of Helah were, Zereth, 8 and Jezoar, and Ethnan. And Coz begat Anub, and Zobeab, 9 and the families of Aharhel the son of Harum. ¶ And Jabez was <sup>d</sup> more honourable than his brethren: and his mother called <sup>d</sup> Gen. 31. 19.
- 10 his name <sup>1</sup> Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, <sup>b</sup> Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest <sup>c</sup> keep me from evil, that it may not grieve me! And God granted him that which 11 he requested. ¶ And Chelub the brother of Shuah begat Mehir, 12 which was the father of Eshton. And Eshton begat Beth-napha, and Paseah, and Tehinnah the father of <sup>2</sup> Ir-nahash. These are 13 the men of Rechab. And the sons of Kenaz; <sup>c</sup> Othniel, and <sup>c</sup> Josh. 15. 17.
- 14 Semaiah: and the sons of Othniel; <sup>1</sup> Hathath. And Meonothai begat Ophrah: and Semaiah begat Joub, the father of <sup>d</sup> the <sup>d</sup> Neh. 11. 35.

<sup>1</sup> Heb. *Hiskijahu*.<sup>2</sup> Or, *Chelubai*, ch. 2. 9. or, *Culeb*, ch. 2. 18.<sup>3</sup> Or, *Harock*, ch. 2. 52.<sup>4</sup> That is, *Sorrowful*.<sup>5</sup> Heb. *If thou wilt*, &c.<sup>6</sup> Heb. *do me*.<sup>7</sup> Or, *the city of Nahash*.<sup>8</sup> Or, *Hathath*, and *Meonothai*, who begat, &c.

descend below about B.C. 410, and thus falls within the probable lifetime of Nehemiah.

If, further, we regard it as most probable that Ezra died before B.C. 431, and that this passage in question was not wholly written by him, this does not disprove the theory (Introd. p. 446), that Ezra was the author of Chronicles. Deuteronomy is by Moses, though the last chapter cannot be from his hand. The "dukes of Edom" might be an insertion into the text of Genesis (xxxvi. 40-43) without the authorship of the remainder of the work being affected by it. So here; Nehemiah, or Malachi, may have carried on the descent of the "sons of David" as far as it had reached in their time, adding to the account given by Ezra one, or at the most two verses.

IV. 3. Read, "These are the sons of the father (i.e. chief) of Etam" (2 Chr. xi. 6), a city of Judah, not far from Bethlehem.

9. It is remarkable that Jabez should be introduced without description, or patronymic, as if a well-known personage. We can only suppose that he was known to those for whom Chronicles was written, either by tradition, or by writings which have perished. In r. 10 Jabez alludes to his name, "sorrowful" (marg.): "Grant that the grief implied in my name may not come upon me!"

11, 12. It has been conjectured from the strangeness of all the names in this list, that we have here a fragment of Canaanite record, connected with the family of the "Shua," whose daughter Judah took to wife (ii. 3; Gen. xxxviii. 2), and whose family thus became related to the tribe of Judah.

14. The words "and Meonothai" should be added to the end of r. 13; but they should be retained also at the commencement of r. 14. Or, see marg. note.

- 15 'valley of <sup>2</sup>Charashim; for they were craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the 16 sons of Elah, <sup>3</sup>even Kenaz. And the sons of Jehaleleel; Ziph, 17 and Ziphah, Tiria, and Asareel. And the sons of Ezra *were*, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, 18 and Shammai, and Ishbah the father of Eshtemoa. And his wife <sup>4</sup>Jehudijah bare Jered the father of Gedor, and Iieher the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered 19 took. And the sons of *his* wife <sup>5</sup>Hodiah the sister of Naham, the father of Koilah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon *were*, Amnon, and Rinnah, 20 Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and 21 Ben-zoheth. ¶ The sons of Shelah <sup>6</sup>the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the 22 house of Ashbea, and Jokim, and the men of Chozeba, and Joash, and Samph, who had the dominion in Moab, and Jashubi-lehem. 23 And *these are* ancient things. These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the 24 king for his work. ¶ The sons of Simeon *were*, <sup>7</sup>Nenuel, and 25 Jamin, <sup>8</sup>Jarib, Zerah, and Shaul: Shallum his son, Mibsam his 26 son, Mishma his son. And the sons of Mishma; Hamuel his 27 son, Zacchur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, <sup>9</sup>like to the children of 28 Judah. And they dwelt at <sup>10</sup>Beer-sheba, and Moladah, and 29, 30 Hazar-shual, and at <sup>11</sup>Billah, and at Ezem, and at <sup>12</sup>Tolad, and 31 at Bethuel, and at Ilormah, and at Ziklag, and at Beth-marcaboth, and <sup>13</sup>Hazarsusim, and at Beth-biroi, and at Shaaraim. 32 These *were* their cities unto the reign of David. And their villages *were*, <sup>14</sup>Etan, and Ain, Rimmon, and Tochen, and

<sup>7</sup> Gen. 39. 1,  
5.  
& 43. 12.

<sup>8</sup> Josh. 19. 2.

<sup>1</sup> Or, inhabitants of the valley.

<sup>2</sup> That is, Craftsmen.

<sup>3</sup> Or, Kenaz.

<sup>4</sup> Or, the Jewish.

<sup>5</sup> Or, Jehudijah, mentioned before.

<sup>6</sup> Or, Jemuel, Gen. 49. 10.

<sup>7</sup> Ex. 6. 15. Num. 26. 12.

<sup>8</sup> Or, Jachin, Zohar.

<sup>9</sup> Heb. nuts.

<sup>10</sup> Or, Balah, Josh. 19. 3.

<sup>11</sup> Or, Ellolad, Josh. 19. 4.

<sup>12</sup> Or, Hazar-susim, Josh. 19. 5.

<sup>13</sup> Or, Elter, Josh. 19. 7.

17. *she bare Miriam*] Rather, "she conceived." The mother is not mentioned, and it seems impossible to restore the original text with any certainty.

18. *his wife*] i.e. Mered's. Mered, it would seem, had two wives, Bithiah, an Egyptian woman, and a Jewish wife (see marg.), whose name is not given. If Mered was a chief of rank, Bithiah may have been married to him with the consent of her father; for the Egyptian kings often gave their daughters in marriage to foreigners. Or she may have elected to forsake her countrymen and cleave to a Jewish husband, becoming a convert to his religion. Her name, Bithiah, "daughter of Jehovah," is like that of a convert.

19. *his wife Hodiah*] Not as in marg., but rather, "the sons of the wife of Hodiah." Hodiah is elsewhere always a man's name (Neh. viii. 7, ix. 5, x. 10, 13, 18).

22. *who had the dominion in Moab*] Moab

was conquered by David (2 Sam. viii. 2), and again by Omri, after which it remained subject until the death of Ahab (2 K. iii. 5). But a more ancient rule, in times of which we have no further record, is probably intended.

23. *among plants and hedges*] Rather, "in Netaim and Gederah" (Josh. xv. 36).

*with the king*] Or, probably, "on the king's property." Both David and several of the later kings had large territorial possessions in various parts of Judea (1 Chr. xxvii. 25-31; 2 Chr. xxvi. 10, xxvii. 4, xxxii. 28, 29).

31. *unto the reign of David*] It is not quite clear why this clause is added. Perhaps the writer is quoting from a document belonging to David's reign. Or, he may mean that some of the cities, as Ziklag (1 Sam. xxvii. 6), were lost to Simeon about David's time.

33 Ashan, five cities: and all their villages that *were* round about the same cities, unto <sup>1</sup>Baal. These *were* their habitations, and  
 34 <sup>2</sup>their genealogy. And Meshobab, and Jamlech, and Joshah  
 35 the son of Amaziah, and Joel, and Jehu the son of Josibiah, the  
 36 son of Seraiah, the son of Asiel, and Elioenai, and Jaakobah,  
 and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and  
 37 Benaiah, and Ziza the son of Shiphi, the son of Allon, the son  
 38 of Jedaiah, the son of Shimri, the son of Shemaiah; these <sup>3</sup>men-  
 tioned by *their* names *were* princes in their families: and the  
 39 house of their fathers increased greatly. ¶ And they went to  
 the entrance of Gedor, *even* unto the east side of the valley, to  
 40 seek pasture for their flocks. And they found fat pasture and  
 good, and the land *was* wide, and quiet, and peaceable; for *they*  
 41 of Ham had dwelt there of old. And these written by name  
 came in the days of Hezekiah king of Judah, and <sup>4</sup>smote their  
 tents, and the habitations that *were* found there, and destroyed  
 them utterly unto this day, and dwelt in their rooms: because  
 42 *there was* pasture there for their flocks. And *some* of them,  
*even* of the sons of Simcon, five hundred men, went to mount  
 Seir, having for their captains Pelatiah, and Neariah, and  
 43 Rephaiah, and Uzziel, the sons of Ishi. And they smote <sup>5</sup>the  
 rest of the Amalekites that *were* escaped, and dwelt there unto  
 this day.

**CHAP. 5.** NOW the sons of Reuben the firstborn of Israel, (for <sup>6</sup>he  
*was* the firstborn; but, forasmuch as he <sup>7</sup>defiled his father's bed,  
 his birthright *was* given unto the sons of Joseph the son of  
 Israel: and the genealogy is not to be reckoned after the birth-  
 2 right. For <sup>8</sup>Judah prevailed above his brethren, and of him  
 3 came the <sup>9</sup>chief <sup>10</sup>ruler; but the birthright *was* Joseph's:) the  
 sons, *I say*, of <sup>11</sup>Reuben the firstborn of Israel *were*, Hanoch,  
 4 and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah  
 5 his son, Gog his son, Shimei his son, Micah his son, Reaia his  
 6 son, Bual his son, Beerah his son, whom <sup>12</sup>Tiglath-pileser king  
 of Assyria carried away captive: he *was* prince of the Reuben-  
 7 ites. And his brethren by their families, <sup>13</sup>when the genealogy  
 of their generations *was* reckoned, *were* the chief, Joel, and

<sup>1</sup> 2 Kin. 18. 8.  
<sup>2</sup> See  
 1 Sam. 15. 8.  
 & 30. 17.  
 2 Sam. 8. 12.  
<sup>3</sup> Gen. 29. 32.  
 & 49. 3.  
<sup>4</sup> Gen. 35. 22.  
 & 49. 4.  
<sup>5</sup> Gen. 48. 15.

<sup>6</sup> Gen. 49. 8.  
 10.  
 Ps. 69. 7.  
 & 108. 8.  
<sup>7</sup> Mic. 5. 2.  
 Matt. 2. 6.  
<sup>8</sup> Gen. 46. 0.  
 Ex. 0. 14.  
 Num. 26. 5.

<sup>9</sup> See ver. 17.

<sup>1</sup> Or, Bualath-beer, Josh.  
 19. 8.

<sup>2</sup> Or, as they divided them-

<sup>3</sup> selves by nations among  
 them.

<sup>4</sup> Heb. coming.

<sup>5</sup> Or, prince.

<sup>6</sup> Or, Tiglath-pileser, 2 Kin.  
 15. 29. & 16. 7.

33. and their genealogy] Rather, "and their register was according thereto"—they were registered, i.e. according to the places where they dwelt.

38. these mentioned by their names were princes] The registered chiefs of the cities in the first list (rr. 28-31), in the time of Hezekiah (v. 41).

39. Gedor] Rather read, "Gerar" (LXX.) a fertile district (Gen. xxvi. 6-12; 2 Chr. xiv. 14, 15) in Philistine country.

41. the habitations] Rather, "the Me-hunim" (cp. 2 Chr. xxxvi. 7), called also "Maonites" (see Judg. x. 12 note).

43. unto this day] These words are probably taken from the record which the writer of Chronicles had before him, and do not imply that the Simeonites remained undisturbed in their conquests till after the return from the Captivity. So v. 41.

V. 1. his birthright was given &c.] In particular, the right of the first-born to a double inheritance (Deut. xxi. 17) was conferred on Joseph, both by the expressed will of Jacob (Gen. xlviii. 22) and in the actual partition of Canaan (Josh. xvi. and xvii.). But though the birthright, as respecting its material privileges, passed to Joseph, its other rights, those of dignity and pre-eminence, fell to Judah; of whom came the chief ruler, an allusion especially to David, though it may reach further, and include a glance at the Messiah, the true "Ruler" of Israel (Micah v. 2).

4. The sons of Joel] The line of succession here given must be broken by one great gap or several smaller ones, since nine generations before Tiglath-pileser would carry us back no further than the reign of Rehoboam.

- 8 Zechariah, and Bela the son of Azaz, the son of <sup>1</sup>Shema, the son of Joel, who dwelt in <sup>a</sup>Aroer, even unto Nebo and Baal-moon :  
<sup>a</sup> Josh. 13. 15-17. 9 and eastward he inhabited unto the entering in of the wilderness from the river Euphrates : because their cattle were multiplied <sup>4</sup>in the land of Gilead. And in the days of Saul they made war <sup>a</sup>with the Hagarites, who fell by their hand : and they dwelt in their tents <sup>2</sup>throughout all the east land of Giloud.  
<sup>4</sup> Josh. 22. 9. 10  
<sup>a</sup> Gen. 25. 12. 11 ¶ And the children of Gad dwelt over against them, in the land of <sup>1</sup>Bashan unto Salcah : Joel the chief, and Shapham the next,  
<sup>4</sup> Josh. 13. 11, 21. 12 and Jaanai, and Shaphat in Bashan. And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba,  
 13 and Jorai, and Jachan, and Zia, and Heber, seven. These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz ; Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Gilead in Bashan, and in her borders. All these were reckoned by genealogies in the days of <sup>a</sup>Jotham king of Judah, and in the days of <sup>a</sup>Jeroboam king of Israel. ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, <sup>4</sup>of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with <sup>b</sup>Jetur, and Nephish, and Nodab. And <sup>c</sup>they were helped against them, and the Hagarites were delivered into their hand, and all that were with them : for they cried to God in the battle, and he was intreated of them ; because of <sup>d</sup>their trust in him. And they <sup>e</sup>took away their cattle ; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of <sup>f</sup>men an hundred thousand. For there fell down many slain, because the war was of God. And they dwelt in their steeds until <sup>g</sup>the capture of Shemaiah, ver. 4. <sup>3</sup> Heb. their goings forth. <sup>6</sup> Heb. souls of men : as Num. 31. 35.  
<sup>2</sup> Heb. upon all the face of the east. <sup>4</sup> Heb. sons of valour. <sup>5</sup> Heb. led captive.

9. he inhabited] i.e. Reuben. Eastward the Reubenites inhabited as far as the commencement of the great Syrian Desert, which extended all the way from the river Euphrates to their borders.

10. The "Hagarites" or "Hagarenes" are generally regarded as descendants of Hagar, and a distinct branch of the Ishmaelites (1 Chr. xxvii. 30, 31 ; Ps. lxxxiii. 6). They appear to have been one of the most wealthy (v. 21) and widely-spread tribes of the Syrian Desert, being found on the side of the Euphrates in contact with the Assyrians, and also in the Hauran, in the neighbourhood of Palestine, in contact with the Moabites and Israelites. If identical with the Agraï of the classical writers, their name may be considered as still surviving in that of the district called *Hejer* or *Hejera* in north-eastern Arabia, on the borders of the Persian Gulf. A full account of the war is given in vv. 18-22.

11. From this passage and from the sub-

sequent account of the Manassites (vv. 23, 24), the Gadites extended themselves to the north at the expense of their brethren, gradually occupying a considerable portion of the tract originally allotted to the "half tribe."

17. The writer refers here to two registrations, one made under the authority of Jeroboam II. when he was king and Israel flourishing, the other made under the authority of Jotham, king of Judah, during the troublous time which followed on the great invasion of Tiglath-pileser. There is nothing surprising in a king of Judah having exercised a species of lordship over the trans-Jordanic territory at this period.

19. Jetur no doubt gave his name to the important tribe of the Ituræans who inhabited the region south-west of the Damascus plain, between Gaulonitis (*Jaulan*) and the Ledjah. This tribe was noted for its thievish habits, and was regarded as savage and warlike.



- 23 tivity. ¶ And the children of the half tribe of Manassah dwelt in the land: they increased from Bashan unto Baal-hermon  
 24 and Senir, and unto mount Hermon. And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their  
 25 fathers. And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land,  
 26 whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites and the half tribe of Manassah, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.
- CHAP. 6.** THE sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.  
 3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua,  
 5, 6 and Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerachiah, and Zerachiah begat Meraioth, Meraioth begat 7 Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok,  
 9 and Zadok begat Ahimaaz, and Ahimaaz begat Azariah, and 10 Azariah begat Johanan, and Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon  
 11 built in Jerusalem:); and Azariah begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah,  
 13 and Azariah begat Seraiah, and Seraiah begat Jehozadak, and 15 Jehozadak went into captivity, when the LORD carried away

<sup>1</sup> Heb. men of names.  
<sup>2</sup> Or, Gershom, ver. 16.

<sup>3</sup> Heb. in the house.  
<sup>4</sup> Or, Mesullam, ch. 9. 11.

23. "Baal-Hermon," "Senir" (Deut. iii. 9), and "Mount Hermon," are here not so much three names of the one great snow-clad eminence in which the Anti-Lebanon terminates towards the south, as three parts of the mountain—perhaps the "three summits" in which it terminates.

26. "Habor" here seems to be a city or a district, and not a river, as in marg. ref. There is some reason to believe that districts among the Assyrians were occasionally named from streams.

Hara is probably the same as "Haran" (Gen. xi. 31; 2 K. xix. 12; Ezek. xxvii. 23), being a softening down of the rugged original "Kharan."

VI. 1-15. The genealogy of the High-priestly stem to the Captivity.

9. Ahimaaz begat Azariah! It must, apparently, be this Azariah, and not the son of Johanan (v. 10), who was High-Priest at the dedication of Solomon's Temple. For Zadok, who lived into the reign of Solomon (1 K. iv. 4) cannot have been succeeded by a great-great-grandson. The notice in v. 10, which is attached to the second Azariah, must, beyond a doubt, belong properly to the first.

11. Ahitub! Between Amariah and Hilkiah (v. 13) this genealogy is most certainly defective, as it gives three generations only for a period for which nine generations are furnished by the list of the kings of Judah, and which cannot be estimated as much short of 200 years. Further, no one of the names in this part of the list occurs among the High-Priests of the period, several of whom are mentioned both in the Second Book of Chronicles and in Kings; the explanation of which seems to be that the present is not a list of High-Priests, but the genealogy of Jozadak or Jehozadak, whose line of descent partly coincided with the list of High-Priests, partly differed from it. Where it coincided, all the names are given; where it differed, some are omitted, in order (probably) to render the entire list from Phinehas a multiple of seven. See note on v. 20.

15. Jehozadak! The meaning of the name is "Jehovah is righteous." It has been noted as remarkable that the heads of both the priestly and the royal stock carried to Babylon should have had names (Zedekiah and Jehozadak) composed of the same elements, and assertive of the "justice of

<sup>1</sup> Ex. 6. 10.

<sup>m</sup> ver. 12.

<sup>n</sup> See ver. 35, 36.

<sup>o</sup> ver. 31, Toah.

<sup>p</sup> ver. 31, Eliel.

<sup>1</sup> ch. 10. 1.

<sup>r</sup> Ex. 6. 21.

16 Judah and Jerusalem by the hand of Nebuchadnezzar. ¶ The 17 sons of Levi; <sup>11</sup>Gershom, Kohath, and Merari. And these *be* 18 the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and 19 Uzziel. The sons of Merari; Mahli, and Mushi. ¶ And these 20 *are* the families of the Levites according to their fathers. ¶ Of Gershom; Libni his son, Jahath his son, <sup>m</sup>Zimmah his son, 21 <sup>2</sup>Joah his son, <sup>3</sup>Iddo his son, Zerah his son <sup>4</sup>Jenterai his son. 22 ¶ The sons of Kohath; <sup>5</sup>Amminadab his son, Korah his son, 23 Assir his son, Elkanah his son, and Ebiasaph his son, and Assir 24 his son, Tahath his son, <sup>6</sup>Uriel his son, Uzziab his son, and 25 Shaul his son. And the sons of Elkanah; <sup>n</sup>Amasai, and Abi- 26 moth. *As for* Elkanah: the sons of Elkanah; <sup>7</sup>Zophai his 27 son, and <sup>o</sup>Nahath his son, <sup>p</sup>Eliab his son, Jeroham his son, 28 Elkanah his son. And the sons of Samuel; the firstborn <sup>8</sup>Vashni, 29 and Abiah. ¶ The sons of Merari; Mahli, Libni his son, Shimei 30 his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah 31 his son. ¶ And these *are they* whom David set over the service of song in the house of the Lord, after that the ark had rest. 32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and *then* they waited on their 33 office according to their order. ¶ And these *are they* that <sup>9</sup>waited with their children. Of the sons of the Kohathites: Heman a 34 singer, the son of Joel, the son of Shemuel, the son of Elkanah, 35 the son of Jeroham, the son of Eliel, the son of <sup>1</sup>Toah, the son of 36 <sup>2</sup>Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of <sup>3</sup>Joel, the son of Azariah, the son 37 of Zephaniah, the son of Tahath, the son of Assir, the son of 38 <sup>r</sup>Ebiasaph, the son of Korah, the son of Izhar, the son of Ko- 39 hath, the son of Levi, the son of Israel. ¶ And his brother Asaph, who stood on his right hand, *even* Asaph the son of

<sup>1</sup> Or, *Gershon*, ver. 1.

<sup>2</sup> Or, *Ethan*, ver. 42.

<sup>3</sup> Or, *Adaiah*, ver. 41.

<sup>4</sup> Or, *Ethni*, ver. 41.

<sup>5</sup> Or, *Izhar*, ver. 2, 18.

<sup>6</sup> Or, *Zephaniah*, *Azariah*, *Joel*, ver. 36.

<sup>7</sup> Or, *Zuph*, ver. 35. 1 Sam. 1. 1.

<sup>8</sup> Called also *Joel*, ver. 33. & 1 Sam. 8. 2.

<sup>9</sup> Heb. *stood*.

<sup>1</sup> ver. 26, *Nahath*.

<sup>2</sup> Or, *Zophai*.

<sup>3</sup> ver. 23, *Shaul*, *Uzziab*, *Uriel*.

God," which their sufferings showed forth so signally.

16, &c.] A general account of the several branches of the tribe of Levi.

20. *Of Gershom*] The names in this list are curiously different from those in *rr.* 41-43, which yet appear to represent the same line reversed. Probably both lists are more or less corrupted, and, as in many genealogies, omission is made, to reduce the number of the names to seven. Cp. *e.g.* *rr.* 22-28 with *rr.* 33-38. Cp. the other genealogies of this chapter; and see also *Matt.* i. 1-17.

28. *Vashni*] The true name of Samuel's first-born, which was "Joel" (see *marg.* and *reff.*), has here dropped out; and the word properly meaning "and his second [son]" has been taken as the name of the first.

31-48. The genealogies of David's three chief singers, Heman, Asaph, and Ethan or Jeduthun.

32. *they waited on their office*] On the establishment and continuance of the choral service in the Temple, see 2 Chr. v. 12, xxix. 27-30, xxxv. 15.

33. *Heman*] In general Asaph takes precedence of Heman and Jeduthun, but here Heman is placed first, because his family, that of the Kohathites, had the highest priestly rank, being the family which furnished the High-Priests (see *rr.* 2-15).

*Shemuel*] i.e. "Samuel." Our translators have here given the Hebrew, while elsewhere they give uniformly the Greek, form of the name. We learn by this genealogy that Heman was Samuel's grandson.

39. *his brother Asaph*] Not "brother" in the ordinary sense of the term, since Asaph was the son of Berachiah, and a Gershonite, not a Kohathite. "Brother" here may mean "fellow-craftsman" (*cp.* xxv. 7).

40 Berachiah, the son of Shimea, the son of Michael, the son of  
 41 Baaseiah, the son of Mulchiah, the son of <sup>1</sup>Ethni, the son of <sup>2</sup>Secver. 21.  
 42 Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah,  
 43 the son of Shimci, the son of Jahath, the son of Gershoin, the  
 44 son of Levi. ¶ And their brethren the sons of Merari stood on  
 the left hand: <sup>1</sup>Ethan the son of <sup>2</sup>Kishi, the son of Abdi, the  
 45 son of Malluch, the son of Hashabiah, the son of Amaziah, the  
 46 son of Hilchiah, the son of Amzi, the son of Bani, the son of  
 47 Shamer, the son of Mahli, the son of Mushi, the son of Merari,  
 48 the son of Levi. Their brethren also the Levites were appointed  
 unto all manner of service of the tabernacle of the house of God.  
 49 ¶ But Aaron and his sons offered <sup>1</sup>upon the altar of the burnt <sup>2</sup>Lev. 1. 9.  
 offering, and <sup>3</sup>on the altar of incense, and were appointed for <sup>4</sup>Ex. 30. 7.  
 all the work of the place most holy, and to make an atonement  
 for Israel, according to all that Moses the servant of God had  
 50 commanded. And these are the sons of Aaron; Eleazar his  
 51 son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his  
 52 son, Zerachiah his son, Meraioth his son, Amariah his son, Ahitub  
 53, 54 his son, Zadok his son, Ahimaaz his son. ¶ Now these are <sup>5</sup>Josh. 21.  
 their dwelling places throughout their castles in their coasts, of  
 the sons of Aaron, of the families of the Kohathites: for their's  
 55 was the lot. <sup>6</sup>And they gave them Hebron in the land of Judah,  
 56 and the suburbs thereof round it. <sup>7</sup>But the fields of the city,  
 and the villages thereof, they gave to Guleb the son of Jephun-  
 57 neh. And <sup>8</sup>to the sons of Aaron they gave the cities of Judah,  
 namely, Hebron, the city of refuge, and Libnah with her suburbs,  
 58 and Jattir, and Eshtemoa, with their suburbs, and <sup>9</sup>Hilen with  
 59 her suburbs, Debir with her suburbs, and <sup>10</sup>Ashan with her  
 60 suburbs, and Beth-shomesh with her suburbs: and out of the  
 tribe of Benjamin; Gaba with her suburbs, and <sup>11</sup>Alemeth with

<sup>1</sup> Called *Jeduthun*, ch. 9.  
 16. & 25. 1, 3, 6.

<sup>2</sup> Or, *Kushiah*, ch. 15. 17.  
<sup>3</sup> Or, *Holon*, Josh. 21. 15.

<sup>4</sup> Or, *Ain*, Josh. 21. 16.  
<sup>5</sup> Or, *Almon*, Josh. 21. 18.

44. *Ethan*] Or *Jeduthun* (see marg.). Corruption will scarcely account for the two forms of the name, since Ethan is used persistently up to a certain point (xv. 19), after which we have uniformly "*Jeduthun*." The case seems to be rather one in which a new name was taken after a while, which thenceforth superseded the old. (Compare Abraham, Sarah, Joshua, Jehoiakim, Zedekiah, &c.)

50. *the sons of Aaron*] This list, a mere repetition of that in rr. 3-8, came, probably, from a different source—a source belonging to the time of David, with whom Ahimaaz (the last name on the list) was contemporary. The other list (rr. 4-15) came, no doubt, from a document belonging to the time of the Captivity (see r. 15).

54. *their's was the lot*] i.e. "the first lot." The Kohathites had the first lot among the Levitical families, as being the family whereto the High-priesthood was attached (cp. Josh. xxi. 10).

56-61. The writer evidently had before him Josh. xxi., which he followed, as to its matter, closely. In some cases he perhaps modernised the ancient names (rr. 56, 60, 72, &c.); in a few he substituted for the old

an entirely new name, the modern appellation, probably, of the ancient site (rr. 70, 77). At one time, it would seem, his intention was to give the cities of the priests only, and to content himself with stating the mere number of the rest. His account of the matter was then brought to a conclusion, and summed up, in r. 64. But, afterwards, either he or a later writer thought it best to add to the list of the priestly cities the information contained in Judges as to those which were not priestly, but merely Levitical. The passage rr. 65-81 was then added.

The entire account has suffered much from corruption. In the first list two names, those of Juttah and Gideon, have dropped out. It is necessary to restore them in order to complete the number of thirteen cities (r. 60). In the second list (rr. 67-70) there is likewise an omission of two cities, Eltekeh and Gibbethon, which are wanted to make up the number ten (r. 61). The third list is complete, though some of the names are very different from those of Joshua. In the fourth, two names are again wanting, those of Jokneam and Kartah.

- her suburbs, and Anathoth with her suburbs. All their cities  
 61 throughout their families *were* thirteen cities. ¶ And unto the  
 sons of Kohath *which were* left of the family of that tribe, *were*  
*cities given out of the half tribe, namely, out of the half tribe of*  
 62 Manassah, *by lot, ten cities.* ¶ And to the sons of Gershon  
 throughout their families out of the tribe of Issachar, and out  
 of the tribe of Asher, and out of the tribe of Naphtali, and out  
 63 of the tribe of Manassah in Bashan, thirteen cities. ¶ Unto the  
 sons of Merari *were given* by lot, throughout their families, out  
 of the tribe of Reuben, and out of the tribe of Gad, and out of  
 64 the tribe of Zebulun, *twelve cities.* And the children of Israel  
 65 gave to the Levites *these cities with their suburbs.* And they  
 gave by lot out of the tribe of the children of Judah, and out of  
 the tribe of the children of Simeon, and out of the tribe of the  
 children of Benjamin, these cities, which are called by *their*  
 66 names. ¶ And *the residue* of the families of the sons of Kohath  
 67 had cities of their coasts out of the tribe of Ephraim. ¶ And  
 they gave unto them, *of the cities of refuge, Shechem in mount*  
*Ephraim with her suburbs; they gave also Gezer with her sub-*  
 68 *urbs, and Jokneam with her suburbs, and Beth-horon with her*  
 69 *suburbs, and Ajalon with her suburbs, and Gath-rimmon with*  
 70 *her suburbs: and out of the half tribe of Manassah; Aner with*  
 her suburbs, and Bileam with her suburbs, for the family of the  
 71 remnant of the sons of Kohath. ¶ Unto the sons of Gershon  
*were given* out of the family of the half tribe of Manasseh,  
 Golan in Bashan with her suburbs, and Ashtaroth with her  
 72 suburbs: and out of the tribe of Issachar; Kedesh with her  
 73 suburbs, Daberath with her suburbs, and Ramoth with her sub-  
 74 urbs, and Anem with her suburbs: and out of the tribe of Asher;  
 Mashal with her suburbs, and Abdon with her suburbs, and  
 75, 76 Hukok with her suburbs, and Rehob with her suburbs: and  
 out of the tribe of Naphtali; Kedesh in Galilee with her sub-  
 urbs, and Hammon with her suburbs, and Kirjathaim with her  
 77 suburbs. ¶ Unto the rest of the children of Merari *were given*  
 out of the tribe of Zebulun, Rimmon with her suburbs, Tabor  
 78 with her suburbs: and on the other side Jordan by Jericho, on  
 the east side of Jordan, *were given them* out of the tribe of  
 Reuben, Bezer in the wilderness with her suburbs, and Jahzah  
 79 with her suburbs, Kedemoth also with her suburbs, and Mo-  
 80 phanah with her suburbs: and out of the tribe of Gad; Ramoth  
 in Gilead with her suburbs, and Mahanaim with her suburbs,  
 81 and Ilishbon with her suburbs, and Jazer with her suburbs.  
 ¶ Gen. 46. 13. Num. 26. 23. **CHAP. 7.** NOW the sons of Issachar *were*, "Tola, and 'Puah, Ja-  
 2 shub, and Shinrom, four. And the sons of Tola; Uzzi, and  
 Rephaiah, and Jariel, and Juhmai, and Jibsam, and Shemuel,  
 heads of their father's house, *to wit, of Tola: they were valiant*

<sup>1</sup> Phurath, Jos.

61. unto the sons of Kohath which were left] i. e. to such of them as were not priests.  
 out of the half tribe ... ten cities] The half tribe furnished two cities only (v. 70, and cp. Josh. xxi. 25). It is evident therefore that something has fallen out. We may supply from Joshua the words "out of Ephraim and out of Dan, and" before "out of the half tribe."  
 77. Unto the rest of the children of Merari]

Rather, "Unto the rest, the children of Merari"—that is to say, "unto the remainder of the Levites, who were descendants of Merari:"—the two other branches, the Kohathites and the Gershonites, having been treated of previously.

VII. 2. whose number was in the days of David, &c.] The writer would seem by this passage to have had access to the statistics of the tribes collected by David, when he

- men of might in their generations; <sup>b</sup>whose number *was* in the 3 days of David two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, 4 and Obadiah, and Joel, Ishiah, five: all of them chief men. And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for 5 they had many wives and sons. And their brethren among all the families of Issachar *were* valiant men of might, reckoned in 6 all by their genealogies fourscore and seven thousand. ¶ *The* 7 sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of 8 valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alamoth. All these *are* the sons 9 of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty 10 men of valour, *was* twenty thousand and two hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and 11 Tharshish, and Ahishahar. All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and 12 battle. ¶ Shuppim also, and Huppim, the children of <sup>1</sup>Iri, and 13 Hushim, the sons of <sup>2</sup>Aher. ¶ The sons of Naphtali; Jahziel, 14 and Guni, and Jezer, and Shallum, the sons of Bilhah. ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine 15 the Aramitess bare Machir the father of Gilead: and Machir took to wife *the* sister of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Poresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam 17 and Rakem. And the sons of Ulam; <sup>3</sup>Bodan. These *were* the 18 sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammoleketh bare Ishod, and <sup>4</sup>Abiezer, and Mahalah. 19 And the sons of Shemidah *were*, Ahian, and Shechem, and

<sup>b</sup> 2 Sam. 24, 1, 2.  
ch. 27. 1.

<sup>c</sup> Gen. 46. 21.  
Num. 26. 39,  
ch. 8. 1, &c.

<sup>d</sup> Num. 26.  
39, Shupham,  
and Husham.  
<sup>e</sup> Gen. 46. 24,  
Shilem.

<sup>f</sup> 1 Sam. 12.  
11:

<sup>g</sup> Num. 23,  
30, Jeezer.

<sup>1</sup> Or, Iri, ver. 7.

<sup>2</sup> Or, Ahiram, Num. 26. 38.

sinfully "numbered the people" (marg. ref.). The numbers given in vv. 4, 5 probably came from the same source.

6. *three*] In Genesis, *ten* "sons" of Benjamin are mentioned; in Numbers, *five* (marg. ref.). Neither list, however, contains Jediael who was perhaps a later chieftain. If so, "son" as applied to him means only "descendant."

It is conjectured that Becher has disappeared from the lists in ch. viii. and in Numbers, because he, or his heir, married an Ephraimite heiress, and that his house thus passed over in a certain sense into the tribe of Ephraim, in which the "Bachrites" are placed in Numbers (xxvi. 35). He retains, however, his place here, because, by right of blood, he really belonged to Benjamin.

7, 8, 10. The lists here are remarkably different from those in marg. ref. Probably the persons here mentioned were not literally "sons," but were among the later descendants of the founders, being the chief men of the family at the time of David's census.

17. *These were the sons of Gilead*] i.e. these descendants of Machir were reckoned to the family of Gilead. The name "Gilead" prevailed above all others in the line of Manasseh, the term "Gileadites" almost taking the place of "Manassites."

18. *Abiezer*] His descendants formed one of the most important branches of the Manassites. They furnished to Israel the greatest of the Judges, Gideon (Jud. vi. 11, 24, 34), and were regarded as the leading family among the so-called "sons of Gilead."

- Num. 26. 35. 20 Iakhi, and Aniam. ¶ And <sup>a</sup>the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and 21 Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slow, because they came down to take away their cattle. 22 And Ephraim their father mourned many days, and his brethren 23 came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because 24 it went evil with his house. (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) 25 And Rephah *was* his son, also Resheph, and Telah his son, and 26 Tahan his son, Laadan his son, Ammihud his son, Elishama his 27, 28 son, <sup>1</sup>Non his son, Johoshuah his son. And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward <sup>1</sup>Naaran, and westward Gezer, with the <sup>2</sup>towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: and by the borders of the children of <sup>a</sup>Manassah, Bethshean and her towns, Taanach and her towns, <sup>1</sup>Megiddo and her towns, Dor and her towns. In these dwelt the children of 30 Joseph the son of Israel. ¶ <sup>m</sup>The sons of Asher; Imnah, and 31 Isuah, and Ishuai, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith. And Heber begat Japhlet, and <sup>n</sup>Shomer, and Hotham, 33 and Shua their sister. And the sons of Japhlet; Pasach, and 34 Bimhal, and Ashvath. These *are* the children of Japhlet. And the sons of <sup>o</sup>Shamer; Ahi, and Rohgah, Jehubbah, and Aram. 35 And the sons of his brother Helem; Zophah, and Imna, and 36 Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer, and Hod, and 38 Shamua, and Shilshah, and Ithran, and Beera. And the sons 39 of Jether; Jephunneh, and Pispah, and Ara. And the sons of 40 Ulla; Arah, and Haniel, and Rezia. All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.
- <sup>a</sup> Gen. 46. 21. **CHAP. 8.** NOW Benjamin begat <sup>a</sup>Bela his first-born, Ashbel the 2 second, and Aharah the third, Nohah the fourth, and Rapha 3 the fifth. And the sons of Bela were, <sup>3</sup>Addar, and Gera, and 4, 5 Abihud, and Abishua, and Naaman, and Ahoah, and Gera, 6 and <sup>4</sup>Shephuphan, and Hurun. And these *are* the sons of
- <sup>i</sup> Josh. 16. 7, *Naurath.*  
<sup>k</sup> Josh. 17. 7.  
<sup>l</sup> 1 Kin. 4. 11, 12.  
<sup>m</sup> Gen. 46. 17. Num. 26. 41.  
<sup>n</sup> ver. 34, *Shomer.*  
<sup>o</sup> ver. 32, *Shomer.*  
<sup>a</sup> Gen. 46. 21. Num. 23. 33. ch. 7. 6.

<sup>1</sup> Or, *Nun*, Num. 13. 8, 16.<sup>2</sup> Or, *Arj*, Gen. 46. 21.<sup>3</sup> Or, *Shupham*, Num. 26. 39. See ch. 7. 12.

20. *the sons of Ephraim*] The genealogy is difficult. It is perhaps best to consider Ezer and Elead (v. 21) as not sons of Zabad and brothers of the second Shuthelah, but natural sons of Ephraim. The passage would then run—

"And the sons of Ephraim, Shuthelah (and Bered *was* his son, and Tahath his son and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son) and Ezer and Elead, whom the men of Gath slew" (i.e. the settled inhabitants, Amalekites, &c.).

24. Sherah could scarcely herself have built the Palestinian cities here mentioned,

which must belong to a time not earlier than Joshua. By "she built" we must understand "her descendants built."

34. *Shamer; Ahi, and Rohgah*] Translate—"The sons of Shamer (v. 32), his brother, Rohgah, &c."

VIII. 1. The reason of this return to the genealogy of the Benjamites seems to be the desire to connect the genealogical introduction with the historical body of the work. As the history is to begin with Saul, the genealogical portion is made to end with an account of the family of this Benjamite monarch.

6. *and they removed them to Manahath*]

Ehud: these are the heads of the fathers of the inhabitants of  
 7 Geba, and they removed them to <sup>b</sup>Manahath: and Naaman, and <sup>b</sup>ch. 2. 12.  
 Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.  
 8 And Shoharaim begat *children* in the country of Moab, after he  
 9 had sent them away; Hushim and Baara *were* his wives. And  
 he begat of Hodesh his wife, Jobab, and Zibia, and Mesba, and  
 10 Malcham, and Jeuz, and Shachia, and Mirma. These *were* his  
 11 sons, heads of the fathers. And of Hushim he begat Abitub,  
 12 and Elpual. The sons of Elpual; Eber, and Misham, and  
 13 Shamed, who built Ono, and Lod, with the towns thereof: Be-  
 riaah also, and Shema, who *were* heads of the fathers of the  
 inhabitants of Aijalon, who drove away the inhabitants of Gath:  
 14, 15 and Ahio, Shashak, and Jeremoth, and Zebadiah, and Arad,  
 16 and Ader, and Michael, and Ispah, and Joha, the sons of Be-  
 17 riaah; and Zebadiah, and Meshullam, and Hezeki, and Heber,  
 18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpual;  
 19, 20 and Jakim, and Zichri, and Zabdi, and Elicnai, and Zilthai,  
 21 and Eliel, and Adaiah, and Beraiah, and Shimirath, the sons of  
 22, 23 Shimihi; and Ishpan, and Heber, and Eliel, and Abdon,  
 24 and Zichri, and Hanan, and Hananiah, and Elam, and Anto-  
 25, 26 thijah, and Iphedeiah, and Penuel, the sons of Shashak; and  
 27 Shamsheerai, and Shehariah, and Athaliah, and Jaresiah, and  
 28 Elishah, and Zichri, the sons of Jeroham. These *were* heads of  
 the fathers, by their generations, chief *men*. These dwell in  
 29 Jerusalem. ¶ And at Gibeon dwelt the <sup>2</sup>father of Gibeon;  
 30 whose <sup>4</sup>wife's name *was* Maachah: and his firstborn son Abdon,  
 31 and Zur, and Kish, and Baal, and Nadab, and Gedor, and  
 32 Ahio, and <sup>3</sup>Zacher. And Mikloth begat <sup>4</sup>Shimeah. And these  
 also dwell with their brethren in Jerusalem, over against them.  
 33 ¶ And <sup>6</sup>Ner begat Kish, and Kish begat Saul, and Saul begat <sup>c</sup> 1 Sam. 14.  
 Jonathan, and Malchi-shua, and <sup>5</sup>Abinadab, and <sup>5</sup>Esh-baal. <sup>51.</sup>  
 34 And the son of Jonathan *was* <sup>6</sup>Merib-baal; and Merib-baal <sup>1 Sam. 14.</sup>  
 35 begat <sup>7</sup>Micah. And the sons of Micah *were*, Pithon, and Mo- <sup>43, Ishui.</sup>  
 36 lech, and <sup>7</sup>Tarea, and Ahaz. And Ahaz begat <sup>h</sup>Jehoadah; and <sup>2 Sam. 9. 12.</sup>  
 Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri <sup>h Jerah,</sup>  
 37 begat Moza, and Moza begat Binea: <sup>i</sup>Rapha *was* his son, <sup>ch. 9. 42.</sup>  
<sup>i</sup>ch. 9. 43, <sup>Rephaiuah.</sup>

<sup>1</sup> Or, Shema, ver. 13.

<sup>2</sup> Called Jehiel, ch. 9. 35.

<sup>3</sup> Or, Zechariah, ch. 9. 37.

<sup>4</sup> Or, Shimeam, ch. 9. 38.

<sup>5</sup> Or, Ish-bosheth, 2 Sam.

2. 8.

<sup>6</sup> Or, Meribosheth, 2 Sam.

4. 4. & 9. 6, 10.

<sup>7</sup> Or, Tarea, ch. 9. 41.

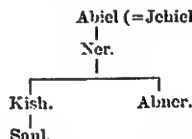
"They" has no antecedent; and it is difficult to supply one. Almost all commentators suppose that there has been some corruption here, from which, however, we may gather that the "sons of Ehud" (or, perhaps, of Ahoah, r. 4) were originally settled at Geba (Josh. xviii. 24 note), but afterwards removed to a place called Manahath, probably a town in the vicinity. Gera (r. 7) directed the movement.

8. *after he had sent them away*] Translate, "after he had divorced his wives, Hushim and Baara."

28. *These dwell in Jerusalem*] Jerusalem was partly within the limits of the tribe of Benjamin (Josh. xviii. 28); but we do not hear of Benjamites inhabiting it until after the return from the Captivity (ix. 3; Neh. xi. 4).

33. This verse combined with ix. 35-39,

seems to show that the genealogy of Saul was



rather than that to be inferred from 1 Sam. ix. 1, xiv. 50, 51.

In 1 Sam. xiv. 49 note, it is concluded that Saul's second son bore the two names of "Ishui" and "Abinadab." But the order of the names here—(1) Jonathan; (2) Malchi-shua; and (3) Abinadab—suggests another explanation, viz., that Ishui, the second son, died young, and that Abinadab was really the fourth son.

*Esh-baal*] Previous to the introduction

38 Eleasah his son, Azel his son: and Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn,

40 Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

<sup>a</sup> Ezra 2. 59. **CHAP. 9.** SO <sup>a</sup>all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

<sup>b</sup> Ezra 2. 70. 2 ¶<sup>b</sup>Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and <sup>c</sup>the

<sup>c</sup> Josh. 9. 27. 3 Nethinims. ¶<sup>d</sup>And in <sup>d</sup>Jerusalem dwelt of the children of

Ezra 2. 43. 4 Ephraim, and Manasseh; Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of

<sup>d</sup> Neh. 11. 1. 5 Pharez the son of Judah. And of the Shilonites; Asaiah the

6 firstborn, and his sons. And of the sons of Zerah; Jeuel, and

7 their brethren, six hundred and ninety. And of the sons of

Benjamin; Sallu the son of Meshullam, the son of Hodaviah,

8 the son of Hasenuah, and Ibneiah the son of Jeroham, and Elah

the son of Uzzi, the son of Michri, and Meshullam the son of

9 Shephathiah, the son of Reuel, the son of Ibnijah; and their

brethren, according to their generations, nine hundred and fifty

<sup>e</sup> Neh. 11. 10, &c. 10 and six. All these men *were* chief of the fathers in the house

10 of their fathers. ¶<sup>f</sup>And of the priests; Jedaiah, and Jehoiarib,

of the Phœnician Baal-worship into Israel by Ahab, the word "Baal" had no bad sense in Hebrew, but was simply an equivalent of the more ordinary *El*, "God" (1 Chr. iii. 1 note). Hence, there is nothing strange in the use at this time of the names, "Esh-baal" ("man of God"), "Baal," "Beel-iada," "Merib-baal," &c. Later on such names became offensive to pious ears, and were changed for the better, or for the worse, "Beel-iada" becoming "El-iada" ("let God aid")—"Esh-baal," "Ish-bosheth" ("man of shame")—"Merib-baal," "Mephi-bosheth"; and the like.

40. *sons, and sons' sons*] This genealogy of the house of Saul appears by the number of the generations to belong probably to the time of Hezekiah (cp. iv. 41). Ulam's "sons' sons" are in the 13th generation from Jonathan, as Hezekiah is in the 13th generation from David.

IX. 1. Rather, "So all Israel were reckoned...the kings of Israel. And Judah was carried away captive to Babylon for their transgressions."

2. *the first inhabitants*] i.e. the first inhabitants of the Holy Land after the return from the Captivity. They are enumerated under four heads: (1) Israelites, i.e. the mass of the laity, whether belonging to the ten tribes or the two; (2) priests; (3) Levites; and (4) the lowest order of the ministry, the Nethinims. These last, whose name is derived from a root "to give," were

a sort of sacred slaves—persons "given" to the Levites to perform the more laborious duties of the Sanctuary. Some had been "given" as early as the time of Moses (Num. xxxi. 47); and the number afterwards increased (Josh. ix. 23; Ezr. viii. 20). At the time of the return from the Captivity, owing to the small number of Levites who came back (Ezr. ii. 40-42), the services of the Nethinims became very important. They are mentioned under the name of Nethinims only in Chronicles, Ezra, and Nehemiah.

3. The correspondence and the diversity between the account here and in Nehemiah (xi. 4-19) are explained by the probability that both writers drew from a common and fuller document. They selected, in some instances, different names, or names which are now different through corruption; and they frequently expressed the genealogies of the same persons differently, both going on the principle of compression by means of omissions, but omitting from their lists different links of the chain.

9. The discrepancy between the numbers here and in Nehemiah (xi. 8) may arise from corruption. So in *vv.* 13, 22.

10. "Jedaiah," "Jehoiarib," and "Jachin," are not here names of individuals but of priestly families. From xxiv. 7-17, it appears that Jehoiarib was the original head of the first "course," Jedaiah of the second, and Jachin of the twenty-first.



- 11 and Jachin, and <sup>1</sup>Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of  
 12 Ahitub, the ruler of the house of God; and Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the  
 13 son of Meshillemith, the son of Immer; and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; <sup>2</sup>very able men for the work of the service  
 14 of the house of God. ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons  
 15 of Merari; and Bakbakkar, Heresh, and Galal, and Mattaniah  
 16 the son of Micah, the son of Zichri, the son of Asaph; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah,  
 17 that dwelt in the villages of the Netophathites. And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their  
 18 brethren: Shallum was the chief; who hitherto waited in the king's gate eastward: they were porters in the companies of the  
 19 children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the <sup>3</sup>gates of the tabernacle: and their fathers, being  
 20 over the host of the LORD, were keepers of the entry. And Phinehas the son of Eleazar was the ruler over them in time <sup>1</sup>Num. 31. 6.  
 21 past, and the LORD was with him. And Zechariah the son of Moselemliah was porter of the door of the tabernacle of the  
 22 congregation. ¶ All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom <sup>2</sup>David and Samuel <sup>3</sup>the  
 23 seer <sup>4</sup>did ordain in their <sup>5</sup>set office. So they and their children had the oversight of the gates of the house of the LORD, namely,  
 24 the house of the tabernacle, by wards. In four quarters were  
 25 the porters, toward the east, west, north, and south. And their brethren, which were in their villages, were to come <sup>6</sup>after seven <sup>2</sup>Kin. 11. 5.  
 26 days from time to time with them. For these Levites, the four <sup>2</sup>Chr. 23. 4.

<sup>1</sup> Neh. 11. 11, *Seraiah*.<sup>2</sup> Heb. *mighty men of valour*.<sup>3</sup> Heb. *thresholds*.<sup>4</sup> Heb. *founded*.<sup>5</sup> Or, *trust*.<sup>2</sup> ch. 26. 1, 2.<sup>3</sup> 1 Sam. 9. 9.

18. *who hitherto waited*] Translate, "Who to this day waits. These were the porters in the stations of the sons of Levi." The words of the first clause refer to Shallum, and imply that, whereas Shallum (or his house) had originally the general superintendence of the Temple gates, a change had been made when the author wrote, and Shallum's charge had become the east gate only. The second clause means; "these were the porters in those fixed stations at the outer gates of the Temple, which corresponded to the camp stations of the Levites who guarded the Tabernacle in the early times."

19. *Shallum the son of Kore*] A different person from the Shallum of v. 17, and with a different office, viz., the guarding the inner doors of the Temple. The original Shallum, Shelemaiah, or Meselemaiah, was a Levite of the time of David (xxvi. 14). His descendants were still called by his

name, but had now a more important charge assigned to them.

22. The porters, like the singers (Neh. xii. 29), dwelt for the most part in the villages round Jerusalem. They were the descendants of those originally selected for the work by David. David's arrangements are here regarded as having had the sanction of Samuel—which would imply that he planned them in the lifetime of Saul, while he was still a fugitive and an outlaw.

25. See marg. ref. If the number of warders was, as stated in Nehemiah (xi. 19) 172 (i.e. 168 besides the four chief warders), and the number employed at any one time was, as under David (xxvi. 17, 18), twenty-four, then the turn of the courses to keep ward came every seven weeks.

26. Rather, "For the four chief porters, who were themselves Levites, were in trust, who also had the charge of the

- chief porters, were in *their* <sup>1</sup>set office, and were over the <sup>2</sup>chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them. And *certain* of them had the charge of the ministering vessels, that they should <sup>3</sup>bring them in and out by tale. *Some* of them also were appointed to oversee the vessels, and all the <sup>4</sup>instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And *some* of the sons of
- <sup>4</sup> Ex. 30. 23. 31 the priests made <sup>4</sup>the ointment of the spices. And Mattithiah, one of the Levites, who *was* the firstborn of Shallum the Korahite, had the <sup>5</sup>set office <sup>6</sup>over the things that were made <sup>6</sup>in
- <sup>1</sup> Lev. 2. 5. & 6. 21. 32 the pans. And *other* of their brethren, of the sons of the Kohathites, <sup>7</sup>were over the <sup>7</sup>shewbread, to prepare it every sabbath.
- <sup>8</sup> ch. 6. 31. & 23. 1. 33 And these are <sup>8</sup>the singers, chief of the fathers of the Levites, who *remaining* in the chambers were free: for <sup>9</sup>they were employed in *that* work day and night. These chief fathers of the Levites were chief throughout their generations; these dwelt at
- <sup>9</sup> ch. 8. 23. 35 Jerusalem. ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* <sup>9</sup>Maachah: and his firstborn son Abdon, then Zur, and Kish, and Bual, and Ner, and Nadab, and Godor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shineum. And they also dwelt with their brethren at Jerusalem, over against their brethren. <sup>10</sup>And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan *was*
- <sup>10</sup> ch. 8. 33. 41 Merib-baal: and Merib-baal begat Micah. And the sons of
- <sup>11</sup> ch. 8. 33. 42 Micah were, Pithon, and Melech, and Tahrea, <sup>11</sup>and Ahaz. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.
- <sup>11</sup> 1 Sam. 31. 1, 2. **CHAP. 10.** NOW <sup>12</sup>the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down

<sup>1</sup> Or, trust.<sup>2</sup> Or, storehouses.<sup>3</sup> Heb. bring them in by tale,

and carry them out by tale.

<sup>4</sup> Or, vessels.<sup>5</sup> Or, trust.<sup>6</sup> Or, on flat plates, or, slices.<sup>7</sup> Heb. bread of ordering.<sup>8</sup> Heb. upon them.

chambers, &c." A contrast seems intended between the four chief porters, whose charge was constant, and the remainder, who kept watch by turns.

28. *by tale*] Lit., "by number." The vessels for service taken out of the treasury were counted, that the same number should be returned to the treasury after the service was over.

31. *Mattithiah...the first-born of Shallum the Korahite*] This Shallum would seem to be the person mentioned in v. 19, whose actual first-born was Zechariah (xxvi. 2). Mattithiah may have been his eldest lineal descendant at the time here spoken of.

33. *the singers*] No names follow, and it is thought that they have fallen out.

*were free*] "Free," i.e. from any special duties besides those of supervision, which was so arranged among the overseers that

some one exercised it during every part of both day and night.

34. *chief throughout their generations*] The superintendents, that is, were the genealogical head of the different Levitical divisions, and bore special rule, each over those of his own blood and race. The hereditary principle prevailed, not only in the High-priesthood, but also in the priestly offices of the second rank.

35-44. An almost exact repetition of viii. 29-38; and probably intentionally made by the author. In order to connect the genealogical section of his work with the historical, he re-introduces the genealogy of the person with whose death his historical section opens.

X. The present chapter contains two facts not found in 1 Sam. xxxi.—the fastening of Saul's head in the temple of Dagon

- 2 <sup>1</sup> slain in Mount Gilboa. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and 3 <sup>2</sup> Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the <sup>3</sup> archers <sup>4</sup> hit him, and he was 4 wounded of the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and <sup>5</sup> abuse me. But his armourbearer would not: for he was sore afraid. So Saul took a sword, and 5 fell upon it. And when his armourbearer saw that Saul was 6 dead, he fell likewise on the sword, and died. So Saul died, and 7 his three sons, and all his house died together. And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, 8 and fled: and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount 9 Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. 10 <sup>6</sup> And they put his armour in the house of their gods, and 11 fastened his head in the temple of Dagon. ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul, 12 they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven 13 days. ¶ So Saul died for his transgression which he <sup>6</sup> committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel of one that had a familiar* 14 *spirit*, <sup>7</sup> to enquire of it; and enquired not of the LORD: therefore he slew him, and <sup>8</sup> turned the kingdom unto David the son of <sup>9</sup> Jesse.
- CHAP. 11.** <sup>10</sup> *THEN* all Israel gathered themselves to David unto 2 Hebron, saying, Behold, *we are* thy bone and thy flesh. And moreover <sup>11</sup> in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt <sup>12</sup> feed my people Israel, and 3 thou shalt be ruler over my people Israel. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and <sup>13</sup> they anointed David king over Israel, according to the word of the 4 LORD <sup>14</sup> by <sup>15</sup> Samuel. ¶ And David and all Israel <sup>16</sup> went to Jerusalem, which is Jebus; <sup>17</sup> where the Jebusites *were*, the inhabit-

<sup>b</sup> 1 Sam. 31. 10.

<sup>c</sup> 1 Sam. 13. 13.  
<sup>d</sup> 15. 23.  
<sup>e</sup> 1 Sam. 28. 7.  
<sup>f</sup> 1 Sam. 15. 23.  
<sup>g</sup> 2 Sam. 3. 9, 10.  
<sup>h</sup> 5. 3.

<sup>i</sup> 2 Sam. 5. 1.

<sup>j</sup> Ps. 78. 71.

<sup>k</sup> 2 Sam. 5. 3.  
<sup>l</sup> 1 Sam. 16. 1, 12, 13.  
<sup>m</sup> 2 Sam. 5. 6.  
<sup>n</sup> Judg. 1. 21.  
<sup>o</sup> 19. 10.

<sup>1</sup> Or, wounded.

<sup>2</sup> Or, Ishui, 1 Sam. 14. 49.

<sup>3</sup> Heb. shooters with bows.

<sup>4</sup> Heb. found him.

<sup>5</sup> Or, mock me.

<sup>6</sup> Heb. transgressed.

<sup>7</sup> Heb. Isui.

<sup>8</sup> Heb. both yesterday and the third day.

<sup>9</sup> Or, rule.

<sup>10</sup> Heb. by the hand of.

(*r.* 10), and the burial of his bones, and those of his sons, under an oak (*r.* 12). Otherwise the narrative differs from 1 Sam. xxxi. only by being abbreviated (see especially *rr.* 6, 7, 11, and 12), and by having some moral reflections attached to it (*rr.* 13 and 14).

6. *all his house died together*] Not the whole of his family, nor even "all his sons" (see 2 Sam. ii. 8-15, iii. 6-15, iv. 1-12). The phrase is perhaps an abbreviation of the expression in the parallel passage of Samuel (1 Sam. xxxi. 6).

13. *for his transgression*] Cp. ix. 1. The "transgression" intended is probably the disobedience with respect to Analek, recorded in 1 Sam. xv. 1-9 (cp. 1 Sam. xxviii. 17, 18).

XI. This chapter runs parallel with 2 Sam. v. as far as *v.* 9, after which it is to be compared with 2 Sam. (xxiii. 8-39) as far as *v.* 40, the remainder (*rr.* 41-47) being an addition, to which Samuel has nothing corresponding. Cp. throughout the notes in Samuel.

- 5 ants of the land. And the inhabitants of Jebus said to David, 'Thou shalt not come hither. Nevertheless David took the castle  
6 of Zion, which *is* the city of David. And David said, Whosoever smiteth the Jebusites first shall be <sup>1</sup>chief and captain. So Joab  
7 the son of Zeruiah went first up, and was chief. And David dwelt in the castle; therefore they called <sup>2</sup>it the city of David.  
8 And he built the city round about, even from Milo round  
9 about: and Joab <sup>3</sup>repaired the rest of the city. So David <sup>4</sup>waxed greater and greater: for the LORD of hosts *was* with him.
- 10 ¶ <sup>5</sup>These also *are* the chief of the mighty men whom David had, who <sup>6</sup>strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to <sup>7</sup>the word of the  
11 LORD concerning Israel. And this *is* the number of the mighty men whom David had; Jashobeam, <sup>8</sup>an Hachmonite, the chief of the captains: he lifted up his spear against three hundred  
12 slain *by him* at one time. And after him *was* Eleazar the son  
13 of Dodo, the Ahohite, who *was one* of the three mighties. He was with David at <sup>9</sup>Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full  
14 of barley; and the people fled from before the Philistines. And they <sup>10</sup>set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great  
15 <sup>11</sup>deliverance. ¶ Now <sup>12</sup>three of the thirty captains <sup>13</sup>went down to the rock to David, into the cave of Adullam; and the host of  
16 the Philistines encamped <sup>14</sup>in the valley of Rephaim. And David *was* then in the hold, and the Philistines' garrison *was* then at  
17 Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at  
18 the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David  
19 would not drink *of* it, but poured it out to the LORD, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men <sup>15</sup>that have put their lives in jeopardy? for with *the jeopardy* of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.
- 20 ¶ <sup>16</sup>And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and  
21 had a name among the three. <sup>17</sup>Of the three, he was more
- <sup>1</sup> Heb. *head*.  
<sup>2</sup> That is, *Zion*, 2 Sam. 5.7.  
<sup>3</sup> Heb. *revived*.  
<sup>4</sup> Heb. *went in going and increasing*.  
<sup>5</sup> Or, *held strongly with him*.  
<sup>6</sup> Or, *son of Hachmoni*.  
<sup>7</sup> Or, *Epher-dammim*, 1 Sam. 17. 1.  
<sup>8</sup> Or, *etc.*.  
<sup>9</sup> Or, *salvation*.  
<sup>10</sup> Or, *three captains over the thirty*.  
<sup>11</sup> Heb. *with their lives?*

6-8. The narrative here given fills out a manifest defect in 2 Sam. v. 8, where something has evidently dropped out of the text.

The prowess of Joab on this occasion, and the part which he took in the building of the city of David (v. 8), are known to us only from this passage of Chronicles.

10. *strengthened themselves*] Or "*exerted themselves*"—"strenuously assisted with all Israel in making David king." This list of David's principal heroes belongs, therefore, to his reign at Hebron. In Samuel the list is not given till nearly the end of David's reign (2 Sam. xxiii. 8-39).

11. *chief of the captains*] Or, "of the thirty," according to another and better reading (see rr. 15, 25; cp. 2 Sam. xxiii. 8 note). Jashobeam was the commander of the first monthly course of 24,000 soldiers (xxvii. 2). He is probably the warrior of the name who joined David at Ziklag (xii. 6).

13. Cp. this passage with 2 Sam. xxiii. 9, 10.

*barley*] In 2 Sam. xxiii. 11, "lentils." The words for barley and lentils are so similar in the Hebrew that we may fairly explain the diversity by an accidental corruption.

honourable than the two; for he was their captain: howbeit he  
 22 attained not to the *first* three. ¶ Benaiah the son of Jehoiada,  
 the son of a valiant man of Kabzeel, <sup>1</sup>who had done many acts;  
<sup>2</sup>he slew two lionlike men of Moab: also he went down and  
 23 slew a lion in a pit in a snowy day. And he slew an Egyptian,  
<sup>3</sup>a man of *great* stature, five cubits high; and in the Egyptian's  
 hand was a spear like a weaver's beam; and he went down to  
 him with a staff, and plucked the spear out of the Egyptian's  
 24 hand, and slew him with his own spear. These *things* did  
 Benaiah the son of Jehoiada, and had the name among the three  
 25 mightiest. Behold, he was honourable among the thirty, but  
 attained not to the *first* three: and David set him over his  
 26 guard. ¶ Also the valiant men of the armies *were*, <sup>4</sup>Asahel the  
 27 brother of Joab, Elhanan the son of Dodo of Beth-lehem, <sup>5</sup>Sham-  
 28 moth the <sup>6</sup>Harorite, Helez the <sup>7</sup>Pelonite, Ira the son of Ikke-  
 29 the Tokoite, Abi-ezer the Antothite, <sup>8</sup>Sibbecai the Hushathite,  
 30 <sup>9</sup>Ilai the Ahohite, Maharai the Netophathite, <sup>10</sup>Heled the son of  
 31 Baanah the Netophathite, Ithai the son of Ribai of Gibeah, *that*  
*pertained* to the children of Benjamin, Benaiah the Pirathonite,  
 32, 33 <sup>11</sup>Hurai of the brooks of Gaash, <sup>12</sup>Abiel the Arbathite, Azma-  
 34 veth the Baharumite, Eliahba the Shaalbonite, the sons of <sup>13</sup>Ha-  
 shem the Gizonite, Jonathan the son of Shage the Hararite,  
 35 Ahiam the son of <sup>14</sup>Sacar the Hararite, <sup>15</sup>Eliphai the son of <sup>16</sup>Ur,  
 36, 37 Hephher the Mecherathite, Ahijah the Pelonite, <sup>17</sup>Hezro the  
 38 Carmelite, <sup>18</sup>Naarai the son of Ezbai, Joel the brother of Nathan,  
 39 Mibhar <sup>19</sup>the son of Haggeri, Zelek the Ammonite, Naharai the  
 40 Berothite, the armourbearer of Joab the son of Zeruiah, Ira the  
 41 Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabab the son of  
 42 Ahlai, Adina the son of Shiza the Reubenite, a captain of the  
 43 Reubenites, and thirty with him, Hanan the son of Maachah,  
 44 and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama  
 45 and Jehiel the sons of Hothan the Aroerite, Jedaiel the <sup>20</sup>son of  
 46 Shimri, and Joha his brother, the Tizite, Eliel the Mahavite,  
 and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the  
 47 Moabite, Eliel, and Obed, and Jasiel the Mesobaite.

<sup>1</sup> Heb. *great of deeds*.<sup>2</sup> Heb. *a man of measure*.<sup>3</sup> Or, *Shammah*.<sup>4</sup> Or, *Harodite*, 2 Sam. 23.<sup>5</sup> Or, *Harodite*, 2 Sam. 23.<sup>6</sup> Or, *Paltite*, 2 Sam. 23.<sup>7</sup> Or, *Paltite*, 2 Sam. 23.<sup>8</sup> Or, *Mebunnai*.<sup>9</sup> Or, *Zalmon*.<sup>10</sup> Or, *Heleb*.<sup>11</sup> Or, *Hiddai*.<sup>12</sup> Or, *Abi-allon*.<sup>13</sup> Or, *Jashen*, See 2 Sam.<sup>14</sup> 23, 32, 33.<sup>15</sup> Or, *Sharar*.<sup>16</sup> Or, *Eliphalef*.<sup>17</sup> Or, *Ahasbai*.<sup>18</sup> Or, *Hezrai*.<sup>19</sup> Or, *Paarai the Arbite*.<sup>20</sup> Or, *the Haggerite*.<sup>21</sup> Or, *Shimri's*.

23. *five cubits high*] About 7 ft. 6 in. high. The height is not so great as that recorded of other giants.

26., &c. The list of names here given corresponds generally with that in 2 Sam. xxiii. 24-39, but presents several remarkable differences. (1) The number in Chronicles is 47; in Samuel 31. (2) Four names in the list of Chronicles are not in Samuel. (3) Five names in Samuel are not in Chronicles. (4) Many of the other names, both personal and local, vary in the two lists. It is quite possible that the two lists varied to some extent originally. The writer of Chronicles distinctly states that he gives the list as it stood at the time of David's becoming king over all Israel (r. 10). The writer of Samuel does not assign his list to any definite period

of David's reign, but probably delivers it to us as it was constituted at a later date. It is quite possible therefore that the names which occur only in Chronicles are those of persons who had died or quitted the army before the other list was made out, and that the new names in Samuel are the names of those who had taken their places. See 2 Sam. xxiii. 39 note.

34. *The sons of Hashem*] It is impossible that this can be the true reading, since an individual warrior must be spoken of. Comparing 2 Sam. xxiii. 32, perhaps the most probable conjecture is that the "Beni Hashem" of Chronicles and the "Beni Jashen" of Samuel alike conceal some single name of a man which cannot now be recovered.

- <sup>a</sup> 1 Sam. 27. 2. **CHAP. 12.** NOW <sup>b</sup>these are they that came to David to <sup>b</sup>Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. <sup>c</sup>They were armed with bows, and could use both the right hand and <sup>c</sup>the left in *hurling* stones and *shooting* arrows out of a bow, <sup>d</sup>even of Saul's brethren of Benjamin. The chief was Abiezer, then Joash, the sons of <sup>e</sup>Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, and Joelah, and Zebadiah, the sons of Jeroham of Gedor. ¶ And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men <sup>f</sup>of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were <sup>g</sup>as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, 11, 12 Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. 14 These were of the sons of Gad, captains of the host: <sup>h</sup>one of the least was over an hundred, and the greatest over a thousand. 15 These are they that went over Jordan in the first month, when it had <sup>i</sup>overflowed all his <sup>i</sup>banks; and they put to flight all them of the valleys, both toward the east, and toward the west. ¶ And there came of the children of Benjamin and Judah to the hold unto David. And David went out <sup>j</sup>to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall <sup>k</sup>be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no <sup>l</sup>wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then <sup>m</sup>the spirit came upon Amasai, who was chief of the captains and he said, Thine are we, David, And on thy side, thou son of Jesse:

<sup>f</sup> 2 Sam. 17. 23.

<sup>1</sup> Heb. being yet shut up.

<sup>2</sup> Or, Haamuah.

<sup>3</sup> Heb. of the host.

<sup>4</sup> Heb. as the roes upon the mountains to make haste.

<sup>5</sup> Or, one that was least could resist an hundred, and the greatest a thousand.

<sup>6</sup> Heb. filled over.

<sup>7</sup> Heb. before them.

<sup>8</sup> Heb. be one.

<sup>9</sup> Or, violence.

<sup>10</sup> Heb. the spirit clothed Amasai: So Judg. 6. 34.

XII. This chapter is composed wholly of matter that is new to us, no corresponding accounts occurring in Samuel. It comprises four lists,—(1) One of men, chiefly Benjamites, who joined David at Ziklag (rr. 1-7); (2) A second of Gadites who united themselves to him when he was in a stronghold near the desert (rr. 8-15); (3) A third of Manassites who came to him when he was dismissed by the Philistines upon suspicion (rr. 19-22); and (4) A fourth of the numbers from the different tribes who attended and made him king at Hebron (rr. 23-40).

2. The skill of the Benjamites as archers is noted in viii. 40, and 2 Chr. xiv. 8. Their proficiency in using the left hand appears in the narrative of Judges (iii. 15, and marg. ref.) where their peculiar excellency as slingers is also noticed.

even of Saul's brethren] Cp. v. 29. Even of Saul's own tribe there were some who separated themselves from his cause, and threw in their lot with David.

8. into the hold to the wilderness] Rather, "into the hold towards the wilderness." Some understand by this Ziklag, some Engedi (1 Sam. xxiv. 1, 2); but it seems most probable that here and in r. 16 the stronghold of Adullam is intended (xi. 15, 16).

14. The marginal rendering is preferable. (Cp. Lev. xxvi. 8).

15. On the danger of the exploit, see marg. ref. note.

This passage (rr. 8-15) seems to be taken verbatim from an ancient source, the poetical expressions in rr. 8, 14, being especially unlike the usual style of our author.

18. Amasai] The marg. ref. identifies him

Peace, peace *be* unto thee,  
And peace *be* to thine helpers;  
For thy God helpeth thee.

- Then David received them, and made them captains of the band.  
 13 ¶ And there fell *some* of Manasseh to David, <sup>1</sup>when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, <sup>2</sup>He will fall to his master Saul *'to the jeopardy*  
 20 *of* our heads. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that  
 21 *were* of Manasseh. And they helped David <sup>3</sup>against *'the band of the rovers*: for they *were* all mighty men of valour, and were  
 22 captains in the host. For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of  
 23 God. ¶ And these *are* the numbers of the <sup>4</sup>bands *that were* ready armed to the war, and <sup>5</sup>came to David to Hebron, to *'turn* the kingdom of Saul to him, <sup>6</sup>according to the word of the  
 24 LORD. The children of Judah that bare shield and spear *were*  
 25 six thousand and eight hundred, ready <sup>7</sup>armed to the war. Of the children of Simeon, mighty men of valour for the war, seven  
 26 thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;  
 28 and <sup>8</sup>Zadok, a young man mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the <sup>9</sup>kindred of Saul, three thousand: for hitherto <sup>10</sup>the greatest part of them had kept the ward of the house of Saul.  
 30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, <sup>11</sup>famous throughout the house  
 31 of their fathers. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make  
 32 David king. And of the children of Issachar, <sup>12</sup>*which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their  
 33 brethren *were* at their commandment. Of Zebulun, such as

<sup>1</sup> Heb. on our heads.

<sup>2</sup> Or, with a band.

<sup>3</sup> Or, captains, or, men.

<sup>4</sup> Heb. heads.

<sup>5</sup> Or, prepared.

<sup>6</sup> Heb. brethren, Gen. 31. 23.

<sup>7</sup> Heb. a multitude of them.

<sup>8</sup> Heb. men of names.

<sup>1</sup> 1 Sam. 29. 2.

<sup>2</sup> 1 Sam. 29. 1.

<sup>3</sup> 1 Sam. 30. 1, 9, 10.

<sup>4</sup> 2 Sam. 2.

<sup>5</sup> 3. 4.

<sup>6</sup> 5. 1.

<sup>7</sup> ch. 11. 1.

<sup>8</sup> ch. 10. 11.

<sup>9</sup> 1 Sam. 10. 1, 3.

<sup>10</sup> 2 Sam. 8. 17.

<sup>11</sup> 2 Sam. 2.

<sup>12</sup> 8. 9.

<sup>13</sup> Esth. 1. 13.

with Amasa, David's nephew, but it seems unlikely that David would have misdoubted a band led by his own nephew.

The passionate earnestness of Amasai's speech is strongly marked in the original, and will be better seen by omitting the words which our Version adds in italics. Here, as in *rr.* 8-15, we have manifestly the actual words of a very ancient record.

21. *the band of the rovers*] See *marg. ref.*  
 23. Rather, "These are the numbers of the men, ready equipped for the host, that came to David, &c."

In the list which follows such points as (1) The large number sent by the trans-Jordanic tribes; (2) The large numbers from Zebulun, Asher, Naphtali, and Dan, all tribes somewhat remote, and generally speaking undistinguished; (3) The small size of the contingent from Judah, which is

generally represented as numerically superior to every other tribe, and which might have been expected to be especially zealous on behalf of its own prince and tribesman;—throw some doubt upon the numbers, which may be suspected of having in some instances undergone corruption.

29. *for hitherto* &c.] Rather, "For still the greatest part of them maintained their allegiance to the house of Saul." This is given as the reason for so few coming to Hebron. It shows us that, even after the death of Ishbosheth, the Benjamites had hopes of furnishing a third king to the nation.

32. *men that had understanding of the times*] This is best interpreted politically. *Cp. marg. ref.*

33. *expert in war, &c.*] Rather "arrayed for battle with all harness of battle, who

went forth to battle, <sup>1</sup>expert in war, with all instruments of war, fifty thousand, which could <sup>2</sup>keep rank: *they were* <sup>3</sup>not of double heart. And of Naphtali a thousand captains, and with them <sup>34</sup>with shield and spear thirty and seven thousand. And of the Danites expert in war twenty and eight thousand and six hundred. And of Asher, such as went forth to battle, <sup>4</sup>expert in <sup>37</sup>war, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred <sup>38</sup>and twenty thousand. ¶ All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart <sup>39</sup>to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for <sup>40</sup>them. Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* <sup>5</sup>meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

CHAP. 13. AND David consulted with the captains of thousands <sup>2</sup>and hundreds, *and* with every leader. And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the LORD our God,* <sup>6</sup>let us send abroad unto our brethren every where, *that are* <sup>7</sup>left in all the land of Israel, and with them *also* to the priests and Levites *which are* <sup>7</sup>in their cities <sup>3</sup>and suburbs, that they may gather themselves unto us: and let us <sup>8</sup>bring again the ark of our God to us: <sup>9</sup>for we enquired <sup>4</sup>not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the <sup>5</sup>people. ¶ So <sup>6</sup>David gathered all Israel together, from <sup>6</sup>Shihor of Egypt even unto the entering of Hemath, to bring the ark of <sup>6</sup>God <sup>6</sup>from Kirjath-jearim. And David went up, and all Israel, to <sup>7</sup>Baalath, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, <sup>8</sup>that dwelleth <sup>7</sup>between the cherubims, whose name is called *on it*. And they <sup>9</sup>carried the ark of God <sup>9</sup>in a new cart <sup>9</sup>out of the house of <sup>8</sup>Abinadab: and Uzza and Ahio drove the cart. <sup>10</sup>And David and all Israel played before God with all *their* might, and with <sup>11</sup>singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. And when they came unto the threshingfloor of <sup>12</sup>Chidon, Uzza put forth his hand to <sup>10</sup>hold the ark; for the oxen <sup>11</sup>stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, <sup>11</sup>because he <sup>11</sup>put his hand to the ark: and there he <sup>11</sup>died before God. And

<sup>a</sup> 1 Sam. 31. 1.  
Isai. 37. 4.

<sup>b</sup> 1 Sam. 7. 1, 2.

<sup>c</sup> 1 Sam. 7. 5.  
<sup>d</sup> 2 Sam. 6. 1.  
<sup>e</sup> Josh. 13. 3.  
<sup>f</sup> 1 Sam. 6. 21.  
<sup>g</sup> 7. 1.

<sup>h</sup> Josh. 15. 9, 60.

<sup>i</sup> 1 Sam. 4. 4.  
<sup>j</sup> 2 Sam. 6. 2.

<sup>k</sup> See Num. 4. 15.

<sup>l</sup> ch. 15. 2, 13.

<sup>m</sup> 1 Sam. 7. 1.  
<sup>n</sup> 2 Sam. 6. 5.

<sup>o</sup> Num. 4. 15.  
<sup>p</sup> ch. 15. 13, 15.

<sup>q</sup> Lev. 10. 2.

<sup>1</sup> Or, *rangers of battle*, or, *ranged in battle*.

<sup>2</sup> Or, *set the battle in array*.

<sup>3</sup> Heb. *without a heart and a heart*, Ps. 12. 2.

<sup>4</sup> Or, *keeping their rank*.

<sup>5</sup> Or, *victual of meal*.

<sup>6</sup> Heb. *let us break forth and send*.

<sup>7</sup> Heb. *in the cities of their suburbs*.

<sup>8</sup> Heb. *bring about*.

<sup>9</sup> Heb. *made the ark to ride*.

<sup>10</sup> Heb. *songs*.

<sup>11</sup> Called *Nachon*, 2 Sam.

6. 6.

<sup>12</sup> Heb. *shook it*.

set the battle in array with no double heart,"—excelling, that is, in the matter of their arms and accoutrements. The writer notes in each tribe the point in which it was most admirable.

XIII. Cp. 2 Sam. vi. 1-11 and notes.

1. *the captains &c.*] Such an organisation had probably been established generally

through the tribes prior to the time of David: but David seems to have been the first to recognise in these officers of the host representatives of the people, to consult them on public affairs, and to give them a certain political position.

5. *Shihor*] See marg. ref. and 1 K. viii. 65 note.



David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called <sup>1</sup>Perez-uzza to this day. And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me? So David <sup>2</sup>brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. ¶ <sup>3</sup>And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed <sup>4</sup>the house of Obed-edom, and all that he had.

**CHAP. 14.** NOW <sup>5</sup>Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him <sup>6</sup>an house. And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, <sup>7</sup>because of his people Israel. ¶ And David took <sup>8</sup>more wives at Jerusalem: and David begat more sons and daughters. Now <sup>9</sup>these are the names of *his* children which he had in Jerusalem; <sup>10</sup>Shammua, and Shobab, Nathan, and Solomon, and Ibhar, and Elishua, and Elpalet, and Nogah, and Nepheg, and Japhia, <sup>11</sup>7, 8 and Elishama, and Beeliada, and Eliphalet. ¶ And when the Philistines heard that <sup>12</sup>David was anointed king over all Israel, all the Philistines went up to seek David. And David <sup>13</sup>heard of it, and went out against them. And the Philistines <sup>14</sup>came and spread themselves <sup>15</sup>in the valley of Rephaim. And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine <sup>16</sup>hand. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place <sup>17</sup>Baal-perazim. And when they had left their gods there, David gave a commandment, and they were burned with fire. ¶ <sup>18</sup>And the Philistines yet again spread themselves abroad in the valley. Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them <sup>19</sup>over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, <sup>20</sup>that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from <sup>21</sup>Gibeon even to Gazer. ¶ And <sup>22</sup>the fame of David went out into all lands; and the LORD <sup>23</sup>brought the fear of him upon all nations.

**CHAP. 15.** AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

<sup>1</sup> That is, *The breach of Uzza.*

<sup>2</sup> Heb. *removed.*

<sup>3</sup> Heb. *yet.*

<sup>4</sup> Or, *Eliada*, 2 Sam. 5. 16.

<sup>5</sup> That is, *A place of breaches.*

<sup>6</sup> 2 Sam. 6. 11.

<sup>7</sup> As Gen. 30.

27.

ch. 26. 5.

<sup>8</sup> 2 Sam. 5.

11, &c.

<sup>9</sup> ch. 3. 5.

<sup>10</sup> 2 Sam. 5. 17.

<sup>11</sup> ch. 11. 15.

<sup>12</sup> 2 Sam. 5. 23.

<sup>13</sup> 2 Sam. 5. 23.

<sup>14</sup> 2 Sam. 5.

26. *Geba.*

<sup>15</sup> Josh. 6. 27.

2 Chr. 26. 8.

<sup>16</sup> Deut. 2. 25.

<sup>17</sup> 11. 25.

<sup>18</sup> ch. 16. 1.

XIV. Cp. 2 Sam. v. 11-25, the only important variations from which are in vv. 4-7, the list of the sons of David (see iii. 1 note), and in v. 12, where the fact is added that the idols taken from the Philistines were burned.

12. *when they had left their gods there*] The practice of carrying images of the gods to battle was common among the nations of antiquity, and arose from the belief that there was virtue in the images themselves,

and that military success would be obtained by means of them.

XV. The bulk of this chapter consists of new matter, which the writer of Chronicles found in his authorities.

1. and pitched for it a tent] The old "Tent" or "Tabernacle" was still in existence at Gibeon (xvi. 39; 2 Chr. i. 3); but the Ark had long been separated from it, and David probably thought that something newer and more magnificent was requisite.

- 2 Then David said, <sup>1</sup>None ought to carry the <sup>b</sup>ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. And David <sup>c</sup>gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. And David assembled the children of Aaron, and the Levites: of the sons of Kohath; Uriel the chief, and his <sup>2</sup>brethren an hundred and sixty-two: of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty; of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty: of the sons of <sup>d</sup>Elizaphan; Shemaiah the chief, and his brethren two hundred: of the sons of <sup>e</sup>Hebron; Eliel the chief, and his brethren four-score: of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. ¶ And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye *did it* not at the first, <sup>f</sup>the LORD our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as <sup>g</sup>Moses commanded according to the word of the LORD. ¶ And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed <sup>h</sup>Heman the son of Joel; and of his brethren, <sup>i</sup>Asaph the son of Berechiah; and of the sons of Merari their brethren, <sup>j</sup>Ethan the son of Kushaiah; and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters. So the singers, Heman, Asaph, and

<sup>1</sup> Heb. It is not to carry the ark of God, but for the Levites.

<sup>2</sup> Or, *kinsmen*.

He therefore allowed the former Tabernacle to keep its place, and had another made and erected.

2. *None ought to carry the ark of God but the Levites* Cp. marg. reff. We can easily understand that David, after the "breach upon Uzza" (xiii. 11), had carefully considered all the legal requirements with respect to moving the Ark, and was anxious that they should be strictly observed (cp. r. 13).

3. *all Israel* Chosen men probably, like the 30,000 of 2 Sam. vi. 1. See r. 25.

4. *the children of Aaron* i.e. the priests.

5. *the sons of Kohath* The order of the sons of Levi according to primogeniture is, Gershon, Kohath, Merari (Gen. xli. 11; Ex. vi. 16). But the Kohathites, of whom came the priestly family of the Aaronites, had precedence in all respects. To them especially was committed the attendance

upon the Ark and the bearing of it. Of the six Levitical families mentioned (rr. 5-10) one only was descended from Gershon, one from Merari, and four (Uriel, Elizaphan, Hebron, and Uzziel) from Kohath.

13. The "due order" was that the Ark should be borne on the shoulders of Kohathite Levites—not that it should be placed upon a cart, drawn by oxen, and rudely shaken.

16. *the singers* Singing had long been recognised as appropriate to religious ceremonies (Ex. xv. 21; Judg. v. 1; 1 Chr. xiii. 8); but this is the first occasion on which we find the duty of conducting musical services expressly laid on the Levites. Henceforth the services of the Tabernacle and the Temple were regularly choral, and a considerable section of the Levites was trained in musical knowledge, and set apart to conduct this portion of the national worship.

- 20 Ethan, *were appointed* to sound with cymbals of brass; and Zechariah, and <sup>1</sup>Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries <sup>m</sup>on
- 21 Alamoth; and Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps <sup>2</sup>on the Sheminith to excel. And Chenaniah, chief of the Levites, <sup>3</sup>*was* for <sup>4</sup>song: he instructed about the song, because he *was* skilful.
- 23 And Berechiah and Elkanah *were* doorkeepers for the ark.
- 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, <sup>5</sup>did blow with the trumpets before the ark of God: and Obed-edom and
- 25 Jehiah *were* doorkeepers for the ark. ¶ So <sup>6</sup>David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of
- 26 Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that
- 27 they offered seven bullocks and seven rams. And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the <sup>7</sup>song with the singers: David also *had* upon him an ephod of linen.
- 23 <sup>8</sup>Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.
- 29 And it came to pass, <sup>9</sup>as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.
- CHAP. 16.** SO <sup>10</sup>they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt
- 2 sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offer-
- 3 ings, he blessed the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

<sup>m</sup> Ps. 43, title.

<sup>5</sup> Num. 10. 8. Ps. 81. 3.

<sup>6</sup> 2 Sam. 6. 12, 13, &c. 1 Kin. 8. 1.

<sup>8</sup> ch. 13. 8.

<sup>9</sup> 2 Sam. 6. 16.

<sup>10</sup> 2 Sam. 6. 17—19.

<sup>1</sup> ver. 18, *Joaz'el*.

<sup>2</sup> Or, *on the eighth to over-see*, Ps. 6, title.

<sup>3</sup> Or, *was for the carriage: he instructed about the carriage*.

<sup>4</sup> Heb. *lifting up*.

<sup>5</sup> Or, *carriage*.

20. *psalteries on Alamoth*] Probably, psalteries whose tone resembled the voices of girls (*alamoth*). Cp. the "female flutes" of the Lydians.

21. *harps on the Sheminith*] "Sheminith" means properly "the eighth," and has been compared with the modern musical term "octave." Further, "Sheminith" and "Alamoth" are regarded as contrasted, and the harps of Mattithiah and his companions are supposed to have been pitched an octave below the psalteries of Zechariah and his brethren.

The word translated "to excel," is taken as meaning "to lead," and Mattithiah, &c., as leaders of the singers.

22. *for song*] See marg. Hebraists are still at variance as to the meaning of this passage, some supposing elevation [or, delivery] of the voice, others elevation of the Ark, to be intended.

26. *when God helped the Levites*] The

death of Uzza had deeply impressed both David and the Levites, and it was doubted whether God would allow the Ark to be moved any more. Sacrificial animals were held ready; and when it appeared—by the movement of the Ark six paces (2 Sam. vi. 13), without any manifestation of the Divine displeasure—that God was not opposing but rather helping the Levites in their task, the victims were at once offered.

27. "Fine linen" (*byssus*) is here first spoken of as used for dress. It seems to have been reserved for nobles of the highest rank (Esth. viii. 15), for kings, and for priests (2 Chr. v. 12). David's robe was probably worn, like that of the High-Priest, immediately under the ephod, and may, like that, have reached the feet.

XVI. The first three verses form part of the narrative commenced at xv. 25. Cp. 2 Sam. vi. 17-19, where the passage is not torn from its proper context.

- <sup>b</sup> Ps. 33,  
& 70, title.
- <sup>c</sup> See  
2 Sam. 23. 1.
- <sup>d</sup> Ps. 105.  
1—15.
- <sup>e</sup> Gen. 17. 2.  
& 28. 3.  
& 28. 13.  
& 35. 11.
- <sup>f</sup> Gen. 31. 30.
- <sup>g</sup> Gen. 12. 17.  
& 20. 3.  
Exod. 7. 15  
—18.
- <sup>h</sup> Ps. 105. 15.  
<sup>i</sup> Ps. 95. 1, &c.
- 4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to <sup>b</sup>record, and to thank and praise the
- 5 LORD God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel <sup>1</sup>with psalteries and with harps; but Asaph made a sound with cymbals;
- 6 Benaiah also and Jahaziel the priests with trumpets continually
- 7 before the ark of the covenant of God. ¶ Then on that day David delivered *first this psalm* to thank the LORD into the hand of Asaph and his brethren.
- 8 <sup>d</sup>Give thanks unto the LORD, call upon his name,  
Make known his deeds among the people.
- 9 Sing unto him, sing psalms unto him,  
Talk ye of all his wondrous works.
- 10 Glory ye in his holy name:  
Let the heart of them rejoice that seek the LORD.
- 11 Seek the LORD and his strength,  
Seek his face continually.
- 12 Remember his marvellous works that he hath done,  
His wonders, and the judgments of his mouth;
- 13 O ye seed of Israel his servant,  
Ye children of Jacob, his chosen ones.
- 14 He *is* the LORD our God;  
His judgments *are* in all the earth.
- 15 Do ye mindful always of his covenant;  
The word *which* he commanded to a thousand generations;  
*Even of the* <sup>e</sup>covenant which he made with Abraham,
- 16 And of his oath unto Isaac;  
And hath confirmed the same to Jacob for a law,  
*And to Israel for an everlasting covenant,*
- 17 Saying, Unto thee will I give the land of Canaan,  
<sup>2</sup>The lot of your inheritance;
- 18 When ye were but <sup>3</sup>few,  
<sup>f</sup>Even a few, and strangers in it.
- 19 And *when* they went from nation to nation,  
And from *one* kingdom to another people;
- 20 He suffered no man to do them wrong:  
Yea, he <sup>g</sup>reproved kings for their sakes,
- 21 *Saying,* <sup>h</sup>Touch not mine anointed,  
And do my prophets no harm.
- 22 <sup>i</sup>Sing unto the LORD, all the earth;  
Shew forth from day to day his salvation.
- 23 Declare his glory among the heathen;  
His marvellous works among all nations.

<sup>1</sup> Heb. *with instruments of psalteries and harps.* <sup>2</sup> Heb. *the corl.* <sup>3</sup> Heb. *men of number.*

4-42. This passage is interposed by the writer of Chronicles between two sentences of the parallel passage in Samuel. It contains a detailed account of the service which David instituted at this time, a service out of which grew the more elaborate service of the Temple. The language of much of the passage is remarkably archaic, and there can be no reasonable doubt that it is in the main an extract from a record of the time of David.

5. The occurrence of the name "Jeiel" twice in this list is considered suspicious.

Hence the first "Jeiel" is thought to be a corrupt reading for "Azziel" (xv. 20), or "Jaaziel" (xv. 18).

8. The Psalm here put before us by the Chronicler, as sung liturgically by Asaph and his brethren on the day of the Ark's entrance into Jerusalem, accords closely with the passages in the present Book of Psalms noted in the marg. reff.

It is, apparently, a thanksgiving service composed for the occasion out of Psalms previously existing.

- 25 For great is the LORD, and greatly to be praised :  
He also is to be feared above all gods.
- 26 For all the gods <sup>2</sup>of the people are idols :  
But the LORD made the heavens. <sup>2</sup> Lev. 19. 4
- 27 Glory and honour are in his presence ;  
Strength and gladness are in his place.
- 28 Give unto the LORD, ye kindreds of the people,  
Give unto the LORD glory and strength.
- 29 Give unto the LORD the glory due unto his name :  
Bring an offering, and come before him :  
Worship the LORD in the beauty of holiness.
- 30 Fear before him, all the earth :  
The world also shall be stable, that it be not moved.
- 31 Let the heavens be glad, and let the earth rejoice :  
And let men say among the nations, The LORD reigneth.
- 32 Let the sea roar, and the fulness thereof :  
Let the fields rejoice, and all that is therein.
- 33 Then shall the trees of the wood sing out at the presence  
of the LORD,  
Because he cometh to judge the earth.
- 34 <sup>1</sup>O give thanks unto the LORD ; for he is good ;  
For his mercy endureth for ever. <sup>1</sup> Ps. 106. 1.  
& 107. 1.  
& 118. 1.  
& 136. 1.  
<sup>2</sup> Ps. 106.  
47, 48.
- 35 <sup>3</sup>And say ye, Save us, O God of our salvation,  
And gather us together, and deliver us from the heathen,  
That we may give thanks to thy holy name, and glory in  
thy praise.
- 36 <sup>4</sup>Blessed be the LORD God of Israel for ever and ever. <sup>4</sup> 1 Kin. 8. 15.
- 37 And all <sup>5</sup>the people said, Amen, and praised the LORD. ¶ So  
he left there before the ark of the covenant of the LORD Asaph  
and his brethren, to minister before the ark continually, as every  
38 day's work required : and Obed-edom with their brethren, three-  
score and eight ; Obed-edom also the son of Jeduthun and  
39 Hosah to be porters : and Zadok the priest, and his brethren the  
priests, <sup>6</sup>before the tabernacle of the LORD <sup>7</sup>in the high place  
40 that was at Gibeon, to offer burnt offerings unto the LORD  
upon the altar of the burnt offering continually <sup>8</sup>in the morning and  
evening, and to do according to all that is written in the law of  
41 the LORD, which he commanded Israel ; and with them Heman  
and Jeduthun, and the rest that were chosen, who were ex-  
pressed by name, to give thanks to the LORD, <sup>9</sup>because his  
42 mercy endureth for ever ; and with them Heman and Jeduthun
- <sup>2</sup> ch. 21. 29.  
<sup>3</sup> Chr. 1. 3.  
<sup>4</sup> 1 Kin. 3. 4.  
<sup>5</sup> Ex. 20. 38.  
Num. 28. 3.  
  
<sup>6</sup> ver. 34.  
<sup>7</sup> Chr. 5. 13.  
& 7. 3.  
Ezra 3. 11.  
Jer. 33. 11.

<sup>1</sup> Heb. in the morning, and in the evening.

39. This is the first mention that we have of Gibeon as the place at which the Tabernacle of the congregation now rested. Previously it had been at Nob (1 Sam. xxi. 1-6), whence it was removed probably at the time of the slaughter of the priests by Doeg (1 Sam. xxii. 18, 19). It is uncertain whether Gibeon was regarded as a "high place" before the transfer to it of the Tabernacle : but thenceforth, till the completion of Solomon's Temple, it was the "great high place" (1 K. iii. 4)—a second centre of the national worship which for above 50 years was divided between Gibeon and Jerusalem.

40. upon the altar of the burnt off. ring]

The original Altar of Burnt-offering (Ex. xxvii. 1-8) continued at Gibeon with the Tabernacle (2 Chr. i. 3, 5). David must have erected a new Altar for sacrifice at Jerusalem (xvi. 1). The sacrifices commanded by the Law were, it appears, offered at the former place ; at the latter were offered voluntary additional sacrifices.

41. the rest &c.] Rather, "the rest of the chosen ones, who were mentioned by name." The "chosen ones" were "mentioned by name" in xv. 17-24. A portion of them, viz., those named in xvi. 5, 6, conducted the service in Jerusalem ; the remainder were employed in the worship at Gibeon.

with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* <sup>1</sup>porters. <sup>2</sup>And all the people departed every man to his house: and David returned to bless his house.

<sup>1</sup> 2 Sam. 6. 19, 20. <sup>2</sup> 2 Sam. 7. 1, &c.

**CHAP. 17.** NOW <sup>a</sup>it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under 2 curtains. Then Nathan said unto David, Do all that *is* in thine 3 heart; for God *is* with thee. ¶ And it came to pass the same 4 night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build 5 me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but <sup>b</sup>have gone 6 from tent to tent, and from *one* tabernacle to *another*. Where- soever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, 7 saying, Why have ye not built me an house of cedars? Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* 8 <sup>c</sup>from following the sheep, that thou shouldest be ruler over my people Israel: and I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that 9 *are* in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of 10 wickedness waste them any more, as at the beginning, and since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell 11 thee that the LORD will build thee an house. And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall 12 be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. <sup>b</sup> 13 <sup>b</sup>I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was 14 before thee: but <sup>c</sup>I will settle him in mine house and in my kingdom for ever: and his throne shall be established for ever- 15 more. According to all these words, and according to all this <sup>d</sup> 16 vision, so did Nathan speak unto David. ¶ <sup>d</sup>And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me 17 hitherto? And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a 18 man of high degree, O LORD God. What can David *say* more to thee for the honour of thy servant? for thou knowest thy

<sup>1</sup> Heb. *for the gate*.

<sup>2</sup> Heb. *have been*.

<sup>3</sup> Heb. *from after*.

XVII. Cp. throughout 2 Sam. vii. and notes.

13. *my son*] The minatory clause which occurs after this in Samuel is here omitted, because the writer is not about to record the sins of Solomon, or the sufferings (1 K. xi. 9-40) which he thereby brought upon himself.

17. *hast regarded me &c.*] i.e. "Thou hast elevated me above other men, by making my

kingdom perpetual, regarding me as if I were a man of high degree." Cp. 2 Sam. vii. 19 note.

18. *for the honour of thy servant*] i.e. "for the honour which Thou hast done for Thy servant." The LXX. omits "Thy servant," and renders, "What can David say more to Thee to glorify Thee? For Thou knowest," &c.

19 servant. O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making  
 20 known all *these* <sup>1</sup>great things. O LORD, *there is none* like thee, neither *is there any* God beside thee, according to all that we  
 21 have heard with our ears. And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast  
 22 redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their  
 23 God. Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established  
 24 for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the  
 25 house of David thy servant *be* established before thee. For thou, O my God, <sup>2</sup>hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to  
 26 pray before thee. And now, LORD, thou art God, and hast promised this goodness unto thy servant: now therefore <sup>3</sup>let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAP. 18. NOW after this <sup>a</sup>it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns  
 2 out of the hand of the Philistines. And he smote Moab; and  
 3 the Moabites became David's servants, and brought gifts. And David smote <sup>4</sup>Hadarezer king of Zobah unto Hamath, as he  
 4 went to establish his dominion by the river Euphrates. And David took from him a thousand chariots, and <sup>b</sup>seven thousand  
 horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.  
 5 And when the Syrians of <sup>5</sup>Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus  
 7 the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from <sup>6</sup>Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith <sup>c</sup>Solomon made the brasen sea, and the pillars, and  
 9 the vessels of brass. ¶ Now when <sup>7</sup>Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;  
 10 he sent <sup>8</sup>Hadoram his son to king David, <sup>9</sup>to enquire of his welfare, and <sup>1</sup>to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer <sup>2</sup>had war with

<sup>a</sup> 2 Sam. 3. 1, &c.

<sup>b</sup> 2 Sam. 8. 4, *seven hundred.*

<sup>c</sup> 1 Kin. 7. 15, 23.  
 2 Chr. 4. 12, 15, 16.

<sup>1</sup> Heb. *greatnesses.*

<sup>2</sup> Heb. *hast revealed the ear of thy servant.*

<sup>3</sup> Or, *it hath pleased thee.*

<sup>4</sup> Or, *Hadadazer*, 2 Sam. 8. 3.

<sup>5</sup> Heb. *Darmesek.*

<sup>6</sup> Called in the book of Samuel *Beth, and Be-rothai.*

<sup>7</sup> Or, *Toi*, 2 Sam. 8. 9.

<sup>8</sup> Or, *Joram*, 2 Sam. 8. 10.

<sup>9</sup> Or, *to salute.*

<sup>1</sup> Heb. *to bless.*

<sup>2</sup> Heb. *was the man of wars.*

24. Some prefer, "And let Thy name be established and magnified for ever:" i.e. "Let not only Thy promise stand firm, but let Thy Name also stand firm (continue to be held in honour) and be magnified," &c.

27. The marg. rendering is preferable. XVIII. This chapter is closely parallel with 2 Sam. viii.

1. *Gath and her towns*] In Samuel, *Metheg-ammah* (see marg. ref. note).

- Tou;) and *with him* all manner of vessels of gold and silver and  
 11 brass. Them also king David dedicated unto the LORD, with  
 the silver and the gold that he brought from all *these* nations;  
 from Edom, and from Moab, and from the children of Ammon,  
 12 and from the Philistines, and from Amalek. Moreover <sup>1</sup>Abishai  
 the son of Zeruiah slew of the Edomites in the valley of salt  
<sup>d</sup> 2 Sam. 8. 13. 13 <sup>e</sup>eighteen thousand. <sup>e</sup>And he put garrisons in Edom; and all  
<sup>e</sup> 2 Sam. 8. 11, &c. the Edomites became David's servants. Thus the LORD pre-  
 14 served David whithersoever he went. ¶ So David reigned over  
 all Israel, and executed judgment and justice among all his  
 15 people. And Joab the son of Zeruiah *was* over the host; and  
 16 Jehoshaphat the son of Ahilud, <sup>2</sup>recorder. And Zadok the son  
 of Abitub, and <sup>3</sup>Abimelech the son of Abiathar, *were* the priests;  
<sup>f</sup> 2 Sam. 8. 18. 17 and <sup>4</sup>Shavsha was scribe; <sup>4</sup>and Benaiah the son of Jehoiada  
*was* over the Cherethites and the Pelethites; and the sons of  
 David *were* chief <sup>5</sup>about the king.
- <sup>a</sup> 2 Sam. 10. 1, &c. **CHAP. 19.** NOW <sup>a</sup>it came to pass after this, that Nahash the king  
 of the children of Ammon died, and his son reigned in his stead.  
 2 And David said, I will shew kindness unto Hanun the son of  
 Nahash, because his father shewed kindness to me. And David  
 sent messengers to comfort him concerning his father. So the  
 servants of David came into the land of the children of Ammon  
 3 to Hanun, to comfort him. But the princes of the children of  
 Ammon said to Hanun, <sup>6</sup>Thinkest thou that David doth honour  
 thy father, that he hath sent comforters unto thee? are not his  
 servants come unto thee for to search, and to overthrow, and to  
 4 spy out the land? Wherefore Hanun took David's servants,  
 and shaved them, and cut off their garments in the midst hard  
 5 by their buttocks, and sent them away. Then there went *certain*,  
 and told David how the men were served. And he sent to meet  
 them: for the men were greatly ashamed. And the king said,  
 Tarry at Jericho until your beards be grown, and *then* return.  
 6 ¶ And when the children of Ammon saw that they had made  
 themselves <sup>7</sup>odious to David, Hanun and the children of Ammon  
 sent a thousand talents of silver to hire them chariots and  
<sup>b</sup> c'. 18. 5, 9. horsemen out of Mesopotamia, and out of Syria-machab, <sup>b</sup>and  
 7 out of Zobah. So they hired thirty and two thousand chariots,

<sup>1</sup> Heb. *Abishai*.<sup>2</sup> Or, *remembrancer*.<sup>3</sup> Called *Ahimelech*, 2 Sam. 8. 17.<sup>4</sup> Called *Seraiah*, 2 Sam. 8. 17, and *Shisha*, 1 Kin. 4. 3.<sup>5</sup> Heb. *at the hand of the king*.<sup>6</sup> Heb. *In thine eyes doth David, &c.*<sup>7</sup> Heb. *to stink*.

XIX. Cp. marg. reff. and notes. The writer here adds one or two touches, and varies in one or two of the numbers.

2. *Hanun*] A Philistine king of this name is mentioned in the Assyrian inscriptions as paying tribute to Tiglath-pileser and warring with Sargon.

6. *a thousand talents of silver*] The price is not given in Samuel. On the practice of hiring troops about this time in western Asia, see 1 K. xv. 18; 2 K. vii. 6; 2 Chr. xxv. 6.

7. *they hired thirty and two thousand chariots*] The reading is corrupt. Such a number as 32,000 chariots alone was never brought into battle on any occasion. Cp. the numbers in Ex. xiv. 7; 1 K. x. 26; 2 Chr. xii. 3. The largest force which an

Assyrian king ever speaks of encountering is 3,940. The words "and horsemen" have probably fallen out of the text after the word "chariots" (cp. v. 6). The 32,000 would be the number of the warriors serving on horseback or in chariots; and this number would agree closely with 2 Sam. x. 6, as the following table shows:—

2 Sam. x. 6:—	men.
Syrians of Beth-rehob and Zobah . . .	20,000
Syrians of Ish-tob . . .	12,000
Syrians of Machab . . .	1,000
	33,000
1 Chr. xix. 7:—	
Syrians of Zobah, &c. . .	32,000
Syrians of Machab (number not given) . . .	[1,000]
	33,000



and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight. ¶ So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

**CHAP. 20.** AND it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem. ¶ And it came to pass after this, that there arose war at Gezer with the Philistines; at which

<sup>a</sup> 2 Sam. 11. 1.

<sup>b</sup> 2 Sam. 12.

<sup>c</sup> 2 Sam. 12.

<sup>d</sup> 2 Sam. 21.

<sup>e</sup> 2 Sam. 12.

<sup>f</sup> 2 Sam. 12.

<sup>g</sup> 2 Sam. 12.

<sup>h</sup> 2 Sam. 12.

<sup>i</sup> 2 Sam. 12.

<sup>j</sup> 2 Sam. 12.

<sup>k</sup> 2 Sam. 12.

<sup>l</sup> 2 Sam. 12.

<sup>m</sup> 2 Sam. 12.

<sup>n</sup> 2 Sam. 12.

<sup>o</sup> 2 Sam. 12.

<sup>p</sup> 2 Sam. 12.

<sup>q</sup> 2 Sam. 12.

<sup>r</sup> 2 Sam. 12.

<sup>s</sup> 2 Sam. 12.

<sup>t</sup> 2 Sam. 12.

<sup>u</sup> 2 Sam. 12.

<sup>v</sup> 2 Sam. 12.

<sup>w</sup> 2 Sam. 12.

<sup>x</sup> 2 Sam. 12.

<sup>y</sup> 2 Sam. 12.

<sup>z</sup> 2 Sam. 12.

<sup>1</sup> Heb. the face of the battle was.

<sup>2</sup> Or, young men.

<sup>3</sup> Heb. Abishai.

<sup>4</sup> That is, Euphrates.

<sup>5</sup> Or, Shobach, 2 Sam. 10.

<sup>6</sup> Heb.

<sup>7</sup> Heb. at the return of the year.

<sup>8</sup> Heb. the weight of.

<sup>9</sup> Or, continued.

<sup>10</sup> Heb. sword.

<sup>11</sup> Or, Gob.

XX. This chapter, containing such other warlike exploits belonging to David's reign as the writer of Chronicles thinks it important to put on record, is to be compared with the passages of Samuel noted in the marginal ref. 4, 5. See marg. ref. and notes.

- <sup>c</sup> ch. 11. 29. time <sup>e</sup>Sibbechai the Hushathite slew <sup>1</sup>Sippai, *that was* of the  
<sup>5</sup> children of <sup>2</sup>the giant: and they were subdued. And there was  
war again with the Philistines; and Elhanan the son of <sup>3</sup>Jair  
slew Lahmi the brother of Goliath the Gittite, whose spear staff  
<sup>f</sup> 2 Sam. 21. 6 *was* like a weaver's beam. And yet again <sup>7</sup>there was war at  
20, Gath, where was <sup>4</sup>a man of *great* stature, whose fingers and toes  
were four and twenty, six on each hand, and six on each foot:  
7 and he also was <sup>6</sup>the son of the giant. But when he <sup>6</sup>defied  
Israel, Jonathan the son of <sup>7</sup>Shimea David's brother slew him.  
8 These were born unto the giant in Gath; and they fell by the  
hand of David, and by the hand of his servants.
- <sup>a</sup> 2 Sam. 24. 1, &c. **CHAP. 21.** AND <sup>a</sup>Satan stood up against Israel, and provoked  
2 David to number Israel. And David said to Joab and to the  
rulers of the people, Go, number Israel from Beer-sheba even  
to Dan; <sup>b</sup>and bring the number of them to me, that I may know  
3 *it*. And Joab answered, The LORD make his people an hundred  
times so many more as they *be*: but, my lord the king, *are* they  
not all my lord's servants? why then doth my lord require this  
4 thing? why will he be a cause of trespass to Israel? Neverthe-  
less the king's word prevailed against Joab. Wherefore Joab  
departed, and went throughout all Israel, and came to Jeri-  
5 salem. And Joab gave the sum of the number of the people  
unto David. And all *they of* Israel were a thousand thousand  
and an hundred thousand men that drew sword: and Judah *was*  
four hundred threescore and ten thousand men that drew sword.
- <sup>c</sup> ch. 27. 24. 6 <sup>c</sup>But Levi and Benjamin counted he not among them: for the  
7 king's word was abominable to Joab. ¶ <sup>8</sup>And God was dis-  
8 pleased with this thing; therefore he smote Israel. And David  
said unto God, <sup>9</sup>I have sinned greatly, because I have done this  
thing: <sup>c</sup>but now, I beseech thee, do away the iniquity of thy  
9 servant; for I have done very foolishly. ¶ And the LORD spake  
<sup>d</sup> 2 Sam. 21. 10 unto Gad, David's <sup>f</sup>seer, saying, Go and tell David, saying,  
<sup>e</sup> 2 Sam. 12. 13, 14. 10 unto Gad, David's <sup>f</sup>seer, saying, Go and tell David, saying,  
<sup>f</sup> See 1 Sam. 9. 9. Thus saith the LORD, I <sup>9</sup>offer thee three *things*: choose thee one

<sup>1</sup> Or, *Seph*, 2 Sam. 21. 18.

<sup>2</sup> Or, *Rapha*.

<sup>3</sup> Called also *Juare-oregim*, 2 Sam. 21. 19.

<sup>4</sup> Heb. *a man of measure*.

<sup>5</sup> Heb. *born to the giant*, or, *Rapha*.

<sup>6</sup> Or, *reproached*.

<sup>7</sup> Called *Shammah*, 1 Sam. 10. 9.

<sup>8</sup> Heb. *And it was evil in the eyes of the Lord concerning this thing*.

<sup>9</sup> Heb. *stretch out*.

XXI. The resemblance to the parallel passage in Samuel is throughout less close than usual; the additions are more numerous, the supernatural circumstances of the narrative being brought out into greater prominence. The history is evidently not drawn from Samuel, but from some quite separate document, probably a contemporary account of the occurrence drawn up by Gad.

1. As the books of Scripture are arranged in our Version, Satan is here for the first time by name introduced to us. He appears not merely as an "adversary" who seeks to injure man from without, but as a Tempter able to ruin him by suggesting sinful acts and thoughts from within. In this point of view, the revelation made of him here is the most advanced that we find in the Old Testament.

The difficulty in reconciling the statement here, "Satan provoked David," &c., with that of Samuel, "the Lord moved

David," &c. (2 Sam. xxiv. 1) is not serious. All temptation is permitted by God. When evil spirits tempt us, they do so by permission (Job i. 12, ii. 6; Luke xxii. 31, &c.). If Satan therefore provoked David to number the people, God allowed him. And what God allows, He may be said to do. [Another view is maintained in 2 Sam. xxiv. 1 note].

5. In 2 Sam. xxiv. 9 the numbers are different. The explanation there given is not so generally accepted as the supposition that the numbers have, in one passage or the other (or possibly in both), suffered corruption.

6. To omit the Levites would be to follow the precedent recorded in Num. i. 47-49. The omission of Benjamin must be ascribed to a determination on the part of Joab to frustrate the king's intention, whereby he might hope to avert God's wrath from the people.

- 11 of them, that I may do *it* unto thee. So Gad came to David,  
 12 and said unto him, Thus saith the LORD, <sup>o</sup>Choose thee <sup>o</sup>either <sup>o</sup>2 Sam. 24.  
 three years' famine; or three months to be destroyed before thy <sup>13.</sup>  
 foes, while that the sword of thine enemies overtaketh thee; or  
 else three days the sword of the LORD, even the pestilence, in  
 the land, and the angel of the LORD destroying throughout all  
 the coasts of Israel. Now therefore advise thyself what word I  
 13 shall bring again to him that sent me. And David said unto  
 Gad, I am in a great strait: let me fall now into the hand of the  
 LORD; for very <sup>2</sup>great *are* his mercies: but let me not fall into  
 14 the hand of man. So the LORD sent pestilence upon Israel:  
 15 and there fell of Israel seventy thousand men. ¶ And God  
 sent an <sup>h</sup>angel unto Jerusalem to destroy it: and as he was <sup>h</sup>2 Sam. 24.  
 destroying, the LORD beheld, and <sup>16.</sup>he repented him of the evil,  
 and said to the angel that destroyed, It is enough, stay now <sup>i</sup>Sec Gen. 6.  
 thine hand. And the angel of the LORD stood by the threshing-  
 16 floor of <sup>3</sup>Ornan the Jebusite. And David lifted up his eyes, <sup>0.</sup>  
 and <sup>h</sup>saw the angel of the LORD stand between the earth and <sup>h</sup>2 Chr. 3. 1.  
 the heaven, having a drawn sword in his hand stretched out  
 over Jerusalem. Then David and the elders of Israel, who were  
 17 clothed in sackcloth, fell upon their faces. And David said unto  
 God, *Is it not I that commanded the people to be numbered?*  
 even I it is that have sinned and done evil indeed; but *as for*  
 these sheep, what have they done? let thine hand, I pray thee,  
 O LORD my God, be on me, and on my father's house; but not  
 18 on thy people, that they should be plagued. ¶ Then the <sup>1</sup>angel  
 of the LORD commanded Gad to say to David, that David should <sup>2</sup>2 Chr. 2. 1.  
 go up, and set up an altar unto the LORD in the threshingfloor of  
 19 Ornan the Jebusite. And David went up at the saying of Gad,  
 20 which he spake in the name of the LORD. <sup>4</sup>And Ornan turned  
 back, and saw the angel; and his four sons with him hid them-  
 21 selves. Now Ornan was threshing wheat. And as David came to  
 Ornan, Ornan looked and saw David, and went out of the thresh-

<sup>1</sup> Heb. *Take to thee.*<sup>2</sup> Or, *many.*<sup>3</sup> Or, *Arannah*, 2 Sam. 24. 18.<sup>4</sup> Or, *When Ornan turned  
back and saw the angel,  
then he and his four**sons with him hid them-  
selves.*

12. and the angel of the LORD destroying &c.] These words are not in Samuel, which puts the third alternative briefly. They prepare the way for the angelic appearance (v. 16), on which the author is about to lay so much stress.

16. Here a picture of awful grandeur takes the place of the bare statement of the earlier historian (2 Sam. xxiv. 17). And here, as elsewhere, the author probably extracts from the ancient documents such circumstances as harmonise with his general plan. As the sanctity of the Temple was among the points whereon he was most anxious to lay stress, he gives in full all the miraculous circumstances attending this first designation of what became the Temple site (marg. ref. k) as a place "holy to the Lord."

*David and the elders... clothed in sackcloth, fell upon their faces*] Facts additional to the narrative of Samuel; but facts natural in themselves, and in harmony with that narrative. Similarly the narrative in v. 20 is

additional to the account in Samuel; but its parts hang together; and there is no sufficient ground for suspecting it.

18. It has been observed that it is only in books of a late period that Angels are brought forward as intermediaries between God and the prophets. This, no doubt, is true; and it is certainly unlikely that the records, from which the author of Chronicles drew, spoke of Gad as receiving his knowledge of God's will from an Angel. The touch may be regarded as coming from the writer of Chronicles himself, who expresses the fact related by his authorities in the language of his own day (see Zech. i. 9, 14, 19, ii. 3, iv. 1, v. 5, &c.); language, however, which we are not to regard as rhetorical, but as strictly in accordance with truth, since Angels were doubtless employed as media between God and the prophet: as much in the time of David as in that of Zechariah.

- ingfloor, and bowed himself to David with *his* face to the ground.
- 22 Then David said to Ornan, <sup>1</sup>Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed
- 23 from the people. And Ornan said unto David, Take it to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I
- 24 give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost.
- <sup>m</sup> 2 Sam. 24. 25 So <sup>m</sup>David gave to Ornan for the place six hundred shekels of
- 26 gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and <sup>h</sup>he answered him from heaven by fire upon
- <sup>n</sup> Lev. 9. 21. 2 Chr. 3. 1. & 7. 1. 27 the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.
- 28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. <sup>o</sup>For the tabernacle of the LORD, which Moses
- <sup>o</sup> ch. 10. 30. 29 made in the wilderness, and the altar of the burnt offering, *were* made in that season in the high place at <sup>p</sup>Gibeon. But David could
- <sup>p</sup> 1 Kin. 3. 4. ch. 16. 30. 2 Chr. 1. 3. 2 Sam. 24. 18. ch. 21. 18. 19, 20, 23. 2 Chr. 3. 1. <sup>q</sup> 1 Kin. 9. 21. 30 not go before it to enquire of God: for he was afraid because of
- 22 the sword of the angel of the LORD. THEN David said, <sup>a</sup>This *is* the house of the LORD God, and this *is* the altar of the burnt
- 2 offering for Israel. ¶ And David commanded to gather together <sup>b</sup>the strangers that *were* in the land of Israel; and he set masons
- 3 to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance <sup>c</sup>without
- <sup>c</sup> ver. 14. 1 Kin. 7. 47. <sup>d</sup> 1 Kin. 5. 6, 16. <sup>e</sup> ch. 20. 1. 4 weight; also cedar trees in abundance: for the <sup>e</sup>Zidonians and
- 5 they of Tyre brought much cedar wood to David. And David said, <sup>f</sup>Solomon my son *is* young and tender, and the house *that*

<sup>1</sup> Heb. Give.

25. Cp. marg. ref. and note. It may also be conjectured that we should read "six" for "six hundred" here; since, according to the later Jewish system, six gold shekels were nearly equal in value to fifty silver ones.

26. *he answered him from heaven by fire*] This fact is not mentioned by the author of Samuel, since his object is to give an account of the sin of David, its punishment, and the circumstances by which that punishment was brought to a close, not to connect those circumstances with anything further in the history. With the writer of Chronicles the case is different. He would probably have omitted the whole narrative, as he did the sin of David in the matter of Uriah, but for its connexion with the fixing of the Temple site (xxii.). It was no doubt mainly the fact that God answered him by fire from heaven on this altar, which determined David, and Solomon after him, to build the Temple on the spot so consecrated.

30. David, knowing that by sacrifice on this altar he had caused the angel to stay his hand, was afraid to transfer his offerings

elsewhere, lest the Angel should resume his task and pestilence again break out.

XXII. This chapter, which consists entirely of new matter, helps to fill up the gap which had been left by the earlier authors between 2 Sam. xxiv. and 1 K. i.

1. *This is the house of the LORD God*] The double miracle—that of the angelic appearance and that of the fire from heaven—had convinced David that here he had found the destined site of that "house" which it had been told him that his son should build (i. 10). Hence, this public announcement.

2. *the strangers*] i.e. the aliens—the non-Israelite population of the land. Cp. 2 Chr. ii. 17.

3. *for the joinings*] i.e. the girders, or cramps—pieces of iron to be used in joining beams or stones together.

4. See marg. ref. and notes; xiv. 1.

5. *young and tender*] The exact age of Solomon at this time is uncertain; but it cannot have been more than twenty-four or twenty-five. It may have been as little as fourteen or fifteen. Cp. 1 K. ii. 2 note.

- is to be builded for the LORD *must be* exceedingly magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death. ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. And David said to Solomon, My son, as for me, <sup>f</sup>it was in my mind to build an house <sup>g</sup>unto the name of the LORD my God: but the word of the LORD came to me, saying, <sup>h</sup>Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. <sup>i</sup>Behold, a son shall be born to thee, who shall be a man of rest; and I will give him <sup>k</sup>rest from all his enemies round about: for his name shall be <sup>l</sup>Solomon, and I will give peace and quietness unto Israel in his days. <sup>m</sup>He shall build an house for my name; and <sup>n</sup>he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, <sup>o</sup>the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. Only the LORD <sup>p</sup>give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. <sup>q</sup>Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: <sup>r</sup>be strong, and of good courage; dread not, nor be dismayed. Now, behold, <sup>s</sup>in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron <sup>t</sup>without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover *there are* workmen with thee in abundance, hewers and <sup>u</sup>workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and <sup>v</sup>the LORD be with thee. ¶ David also commanded all the princes of Israel to help Solomon his son, *saying*, Is not the LORD your God with you? <sup>w</sup>and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. Now <sup>x</sup>set your

<sup>f</sup> 2 Sam. 7. 2.

<sup>g</sup> 1 Kin. 8. 17.

<sup>h</sup> ch. 17. 1.

<sup>i</sup> & 28. 2.

<sup>j</sup> Deut. 12. 5,

<sup>k</sup> 11.

<sup>l</sup> 1 Kin. 5. 3.

<sup>m</sup> ch. 28. 5.

<sup>n</sup> 1 Kin. 4. 25,

<sup>o</sup> & 5. 4.

<sup>p</sup> 2 Sam. 7. 13.

<sup>q</sup> 1 Kin. 5. 6,

<sup>r</sup> ch. 17. 12, 13,

<sup>s</sup> & 28. 6.

<sup>t</sup> Heb. 1. 5.

<sup>u</sup> ver. 16.

<sup>v</sup> 1 Kin. 3. 9,

<sup>w</sup> 12.

<sup>x</sup> Ps. 72. 1.

<sup>y</sup> Job. 1. 7, 8,

<sup>z</sup> ch. 28. 7.

<sup>aa</sup> Deut. 31. 6

<sup>ab</sup> - 8.

<sup>ac</sup> Josh. 1. 6, 7, 9,

<sup>ad</sup> ch. 28. 20.

<sup>ae</sup> As ver. 3.

<sup>af</sup> ver. 11.

<sup>ag</sup> Deut. 12. 10.

<sup>ah</sup> Josh. 22. 4.

<sup>ai</sup> 2 Sam. 7. 1.

<sup>aj</sup> ch. 23. 25.

<sup>ak</sup> 2 Chr. 20. 3.

<sup>1</sup> That is, *Peaceable*.

<sup>2</sup> Or, in my *poverty*.

<sup>3</sup> That is, *masons and carpenters*.

8. *the word of the LORD came to me, &c.*] Not by Nathan (xvii. 4-15), but on some other occasion (xxviii. 3). On the bloody character of David's wars, see 2 Sam. viii. 2, 5, x. 18, xii. 31; and 1 K. xi. 16.

9. For the names of Solomon, cp. 2 Sam. xii. 24 note. The former name prevailed, probably on account of this prophecy, which attached to the name the promise of a blessing.

13. *be strong, &c.*] David adopts the words of Moses to the Israelites (cp. marg. ref.) and to Joshua.

14. *in my trouble*] See marg. David refers to the manifold troubles of his reign, which had prevented him from accumulating very much treasure.

*an hundred thousand talents of gold, &c.*] We do not know the value of the Hebrew

talent at this period, and therefore these numbers may be sound. But in that case we must suppose an enormous difference between the pre-Babylonian and the post-Babylonian talents. According to the value of the post-Babylonian Hebrew talent, the gold here spoken of would be worth more than 1000 millions of our pounds sterling, while the silver would be worth above 400 millions. Accumulations to anything like this amount are inconceivable under the circumstances, and we must therefore either suppose the talents of David's time to have been little more than the hundredth part of the later talents, or regard the numbers of this verse as augmented at least a hundredfold by corruption. Of the two the latter is certainly the more probable supposition.

# 1 Kin. 8. 6,  
21.  
2 Chr. 5. 7.  
& 6. 11.  
v ver. 7.  
1 Kin. 5. 3.  
# 1 Kin. 1.  
33-39.  
ch. 23. 5.  
b Num. 1. 3,  
47.

c Deut. 16. 13.  
ch. 26. 29.  
2 Chr. 19. 8.  
d See 2 Chr.  
20. 25, 26.  
Amos 6. 5.  
e Ex. 6. 16.  
Num. 26. 67.  
ch. 6. 1. &c.  
2 Chr. 8. 14.  
& 29. 25.  
f ch. 26. 21.

v Ex. 6. 18.

h Ex. 6. 20.  
i Ex. 23. 1.  
Heb. 5. 4.  
k Ex. 30. 7.  
Num. 10. 40.  
1 Sam. 2. 23.  
l Deut. 21. 5.  
m Num. 6. 23.  
n See ch. 26.  
23, 24, 25.  
o Ex. 2. 22.  
& 18. 3, 4.  
p ch. 26. 24.  
q ch. 26. 25.  
r ch. 24. 23.

\* ch. 24. 26.  
† ch. 21. 29.  
‡ ch. 21. 23.  
§ See Num.  
33. 6, 8.  
v ch. 24. 30.  
w Num. 10.  
17, 21.  
“ See Num.  
1. 3. & 4. 3.

heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to <sup>2</sup>bring the ark of the covenant of the LORD, and the holy vessels of God, into the **23** house that is to be built <sup>3</sup>to the name of the LORD. SO when David was old and full of days, he made <sup>4</sup>Solomon his son king <sup>2</sup>over Israel. ¶ And he gathered together all the princes of Israel, <sup>3</sup>with the priests and the Levites. Now the Levites were numbered from the age of <sup>5</sup>thirty years and upward: and their number by their polls, man by man, was thirty and eight <sup>4</sup>thousand. Of which, twenty and four thousand <sup>6</sup>were <sup>1</sup>to set forward the work of the house of the LORD; and six thousand <sup>5</sup>were <sup>7</sup>officers and judges: moreover four thousand <sup>8</sup>were porters; and four thousand praised the LORD with the instruments <sup>6</sup>which I made, *said David*, to praise *therewith*. ¶ And <sup>9</sup>David divided them into <sup>2</sup>courses among the sons of Levi, *namely*, <sup>7</sup>Gershon, Kohath and Merari. ¶ Of the <sup>8</sup>Gershonites <sup>9</sup>were, <sup>8</sup>Laadan, and Shimei. The sons of Laadan; the chief <sup>9</sup>was Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith, and Haziel, and Haran, three. These <sup>10</sup>were the chief of the fathers of Laadan. And the sons of Shimei <sup>11</sup>were, Jahath, <sup>12</sup>Zina, and Jeush, and Beriuh. These four <sup>13</sup>were the sons of Shimei. And Jahath <sup>14</sup>was the chief, and Zizah the second: but Jeush and Beriuh <sup>15</sup>had not many sons; therefore they were in <sup>12</sup>one reckoning, according to *their father's house*. ¶ <sup>13</sup>The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of <sup>14</sup>Amram; Aaron and Moses: and <sup>15</sup>Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, <sup>16</sup>to burn incense before the LORD, <sup>17</sup>to minister unto him, and <sup>18</sup>to bless in his name for ever. Now <sup>19</sup>concerning Moses the man of <sup>15</sup>God, <sup>20</sup>his sons were named of the tribe of Levi. <sup>16</sup>The sons of Moses <sup>17</sup>were, Gershom, and Eliezer. Of the sons of Gershom, <sup>18</sup>Rehabiah <sup>19</sup>was the chief. And the sons of Eliezer <sup>20</sup>were, <sup>21</sup>Rehabiah <sup>22</sup>the chief. And Eliezer had none other sons; but the <sup>23</sup>sons of Rehabiah <sup>24</sup>were very many. Of the sons of Izhar; <sup>19</sup>Shelomith the chief. <sup>20</sup>Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the <sup>21</sup>fourth. Of the sons of Uzziel; Micah the first, and Jesiah the <sup>22</sup>second. ¶ <sup>23</sup>The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and <sup>24</sup>Kish. And Eleazar died, and <sup>25</sup>had no sons, but daughters: and their <sup>26</sup>brethren the sons of Kish <sup>27</sup>took them. <sup>28</sup>The sons of Mushi; Mahli, and Eder, and Jeremoth, <sup>29</sup>three. ¶ These <sup>30</sup>were the sons of <sup>31</sup>Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of <sup>32</sup>twenty years

<sup>1</sup> Or, to oversee.

<sup>2</sup> Heb. divisions.

<sup>3</sup> Or, Libni, ch. 6. 17.

<sup>4</sup> Or, Zizah, ver. 11.

<sup>5</sup> Heb. did not multiply  
sons.

<sup>6</sup> Shubael, ch. 21. 20.

<sup>7</sup> Or, the first.

<sup>8</sup> Heb. were highly multiplied.

<sup>9</sup> Shelomoth, ch. 21. 22.

<sup>10</sup> Or, kinsmen.

XXIII. See marg. ref. and notes. Verses 28-32 give the most complete account in Scripture of the nature of the Levitical office.

24. *from the age of twenty years*] The Levites had hitherto not entered upon their regular functions until the age of thirty (v. 3). Certain lighter duties were by the

Law imposed on them at twenty-five (Num. viii. 24); but it was not until they were five years older that they became liable to the full service of the Sanctuary. David appears now to have made a change. By his "last words" (v. 27) the time for the Levites to enter on the full duties of their office was advanced from thirty to twenty. This

25 and upward. For David said, The LORD God of Israel <sup>b</sup>hath given rest unto his people, <sup>1</sup>that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no more <sup>c</sup>carry 26 the tabernacle, nor any vessels of it for the service thereof. For by the last words of David the Levites were <sup>2</sup>numbered from 28 twenty years old and above: because <sup>3</sup>their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy 29 things, and the work of the service of the house of God; both for <sup>4</sup>the shewbread, and for <sup>5</sup>the fine flour for meat offering, and for <sup>6</sup>the unleavened cakes, and for <sup>7</sup>that which is baked in the <sup>8</sup>pan, and for that which is fried, and for all manner of <sup>9</sup>meat- 30 sure and size; and to stand every morning to thank and praise 31 the LORD, and likewise at even; and to offer all burnt sacrifices unto the LORD <sup>10</sup>in the sabbaths, in the new moons, and on the <sup>11</sup>set feasts, by number, according to the order commanded unto 32 them, continually before the LORD: and that they should <sup>12</sup>keep the charge of the tabernacle of the congregation, and the charge of the holy place, and <sup>13</sup>the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. 24 NOW these are the divisions of the sons of Aaron. <sup>14</sup>The 2 sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But <sup>15</sup>Nadab and Abihu died before their father, and had no children: 3 therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in 4 their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of 5 Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons 6 of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the

<sup>b</sup> ch. 22. 18.<sup>c</sup> Num. 4. 5, &c.<sup>d</sup> Ex. 25. 30.<sup>e</sup> Lev. 6. 20.

ch. 9. 29, &amp;c.

<sup>f</sup> Lev. 2. 4.<sup>g</sup> Lev. 2. 5, 7.<sup>h</sup> Lev. 10. 35.<sup>i</sup> Num. 10. 10.

Ps. 81. 3.

<sup>k</sup> Lev. 23. 4.<sup>l</sup> Num. 1. 53.<sup>m</sup> Num. 3.

6-9.

<sup>n</sup> Lev. 10. 1, 6.

Num. 26. 60.

<sup>o</sup> Num. 3. 4.

&amp; 26. 61.

<sup>1</sup> Or, and he dwelleth in Jerusalem, &c.<sup>2</sup> Heb. number.<sup>3</sup> Heb. their station was at the hand of the sons of

Aaron, Neh. 11. 24.

<sup>4</sup> Or, flat plate.

change was based upon the lighter character of the labours imposed on them now that the Ark had ceased to be carried from place to place and obtained a permanent habitation (r. 26). The limit of age continued in after times where David had fixed it (see Ezra iii. 8).

27. By the "last words of David" some understand an historical work on the latter part of his reign, drawn up probably by Gad or Nathan (cp. xxvii. 24, xxix. 29). Others suppose that he left behind him a work containing directions for the service of the Sanctuary.

31. Though the Levites were not allowed by themselves to offer sacrifice, yet there were many respects in which they assisted the priests when sacrifice was offered. See 2 Chr. xxix. 34, xxxv. 11, 12.

the set feasts] The Passover, Feast of Pen-

tecost, and Feast of Tabernacles (marg. ref.).

XXIV. 3. Zadok and Ahimelech (rather Abiathar, see v. 6) assisted David in drawing up the priestly courses, as the "captains of the host" assisted him in making the divisions of the singers (xxv. 1).

5. one sort with another] i.e. "the assignment of their order in the courses was made by lot to the families belonging to Eleazar, and to the families belonging to Ithamar, equally." Both houses had furnished functionaries of the highest class, and therefore no preference was now given to either over the other.

6. wrote them before the king] i.e. "wrote down their names as the lots were drawn forth."

Ahimelech the son of Abiathar] A wrong reading. It should be "Abiathar, the son of Ahimelech." See 2 Sam. viii. 17 note.

- son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one <sup>1</sup>principal household being taken for Eleazar, and *one* taken for Ithamar. ¶ Now the first lot came forth to 8 Jehoiarib, the second to Jedaiah, the third to Harim, the fourth 9, 10 to Seorim, the fifth to Malchijah, the sixth to Mijamin, the 11 seventh to Hakkoz, the eighth to <sup>c</sup>Abijah, the ninth to Jeshuah, 12 the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to 13 Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, 14, 15 the fifteenth to Bilgal, the sixteenth to Immer, the seven- 16 teenth to Hezir, the eighteenth to Apses, the nineteenth to 17 Pethahiah, the twentieth to Jehezkeel, the one and twentieth to 18 Jachin, the two and twentieth to Gamul, the three and twentieth 19 to Delaiah, the four and twentieth to Maaziah. ¶ These *were* the orderings of them in their service <sup>d</sup>to come into the house of the LORD, according to their manner, under Aaron their father, 20 as the LORD God of Israel had commanded him. ¶ And the rest of the sons of Levi *were these*: Of the sons of Anram; <sup>e</sup>Shubael: 21 of the sons of Shubael; Jehdeiah. Concerning Rehobiah: of 22 the sons of Rehobiah, the first *was* Isshiah. Of the Izharites; 23 <sup>f</sup>Shelomoth: of the sons of Shelomoth; Jahath. And the sons of <sup>g</sup>Hebron; Jeriah the first, Amariah the second, Jahaziel the 24 third, Jekameam the fourth. Of the sons of Uzziel; Michah: 25 of the sons of Michah; Shamir. The brother of Michah *was* 26 Isshiah: of the sons of Isshiah; Zechariah. <sup>h</sup>The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno. The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Itri. 28, 29 Of Mahli *came* Eleazar, <sup>i</sup>who had no sons. Concerning Kish: 30 the son of Kish *was* Jerahmeel. <sup>j</sup>The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after 31 the house of their fathers. These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

<sup>1</sup> Heb. *house of the father*.

19. *These were the orderings &c.] i.e.* "this was the numerical order fixed for their ministerial attendance in the house of the Lord—an attendance which was after the manner determined for them by their forefather Aaron, according to instructions which he received from God."

20. The object of this second enumeration of the Levitical families (cp. xxiii. 7-23) seems to be the designation of the *heads* of the families in David's time. The omission of the Gershonites is curious, and can only be accounted for by supposing that the author did not find any account of their heads in his authorities. The addition to the Merarites (rr. 26, 27) is also curious. It brings the number of families up to twenty-five, which is one more than we should have expected.

23. Neither "Hebron" nor "the first" is found in the present Hebrew text; but they seem to have been rightly supplied by our translators from xxiii. 19. The four persons named appear to have been con-

temporaries of David, the heads of the Hebronite houses in his time (cp. xxvi. 31).

26, 27. *The sons of Jaaziah, Beno]* Beno is not really a name. It is the Hebrew for "his son," and is to be attached to Jaaziah. Translate r. 27, "and the sons of Merari by Jaaziah his son [were] Shoham and Zaccur, and Itri." The meaning of the whole passage (rr. 26-30) seems to be that there were three branches of the Merarites—the Beni-Mahli, the Beni-Mushi, and the Beni-Jaaziah.

31. *the principal fathers over against their younger brethren]* i.e. "all the Levitical houses enumerated drew lots in their courses on equal terms, the elder families having no advantage over the younger ones." As there were twenty-four courses of the priests, so we must suppose that there were twenty-four of the Levites, though the number of the families as given in the text (xxiii. 7-23, xxiv. 20-30) is twenty-five.



**CHAP. 25** MOREOVER David and the captains of the host separated to the service of the sons of <sup>a</sup>Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to <sup>a</sup> <sup>ch. 6. 23,</sup> <sup>30, 41.</sup> their service was: of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and <sup>1</sup>Asarelah, the sons of Asaph under the hands of Asaph, which prophesied <sup>2</sup>according to the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and <sup>3</sup>Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, <sup>4</sup>six, under the hands of their father Jeduthun, who prophesied with a harp, <sup>4</sup>to give thanks and to praise the LORD. Of Heman: the sons of Heman; Bukkiah, Mattaniah, <sup>5</sup>Uzziel, <sup>6</sup>Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: all these were the sons of Heman the king's seer in the <sup>7</sup>words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, <sup>8</sup>according to the <sup>b</sup> <sup>ver. 2.</sup> king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight. ¶ And they cast lots, ward against ward, as well the <sup>c</sup> <sup>2Chr. 23. 13.</sup> small as the great, the teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: the third to Zaccur, <sup>he</sup>, his sons, and his brethren, were twelve: the fourth to Izri, <sup>he</sup>, his sons, and his brethren, were twelve: the fifth to Nethaniah, <sup>he</sup>, his sons, and his brethren, were twelve: the sixth to Bukkiah, <sup>he</sup>, his sons, and his brethren, were twelve: the seventh to Jedushelah, <sup>he</sup>, his sons, and his brethren, were twelve: the eighth to Jeshaiiah, <sup>he</sup>, his sons, and his brethren, were twelve: the ninth to Mattaniah, <sup>he</sup>, his sons, and his brethren, were twelve:

<sup>1</sup> Otherwise called *Jesharelah*, ver. 11.

<sup>3</sup> Or, *Izri*, ver. 11.

<sup>6</sup> Or, *Shubael*, ver. 20.

<sup>2</sup> Heb. by the hands of the king: So ver. 6.

<sup>4</sup> With Shimeimentioned, ver. 17.

<sup>7</sup> Or, *multitudo*.

<sup>5</sup> Or, *Asarel*, ver. 18.

<sup>8</sup> Heb. by the hands of the king.

XXV. 1. *the captains of the host*] Rather, "the princes" of xxiii. 2, and xxiv. 6.

2. *under the hands of Asaph, &c.*] That is to say, "under the direction of Asaph"—who himself "prophesied," or performed the sacred services, "under the direction of the king."

5. *to lift up the horn*] Some take this literally, and consider that Heman and his sons played on the horn in the musical services; but there is no other evidence that the horn was so employed. Perhaps the most probable explanation is that it has been transferred from the next clause, where (as here) it followed the word "God," with the sense that "God, to exalt Heman's horn (or, increase his dignity), gave him fourteen sons and three daughters."

7. *with their brethren*] i.e. "with others of the tribe of Levi." Each son of Asaph, Jeduthun, and Heman, was at the head of a band of twelve skilled musicians, consisting partly of his own sons, partly of

Levites belonging to other families (rr. 9-31). The 24 band-leaders, together with their bands, formed a body of 288 persons (24 × 12 = 288). Besides these, we hear of there being above 3,700 singers, who were probably divided, like the trained musicians, into 24 courses, which must have contained about 155 each (xxiii. 5).

8. *as well the small as the great*] Cp. xxiv. 31. The lot was not applied indiscriminately to all the twenty-four courses, but was only used to settle which course of Asaph, which of Jeduthun, and which of Heman, should on each occasion be taken. Asaph was given the precedence over his brethren, and his four courses were assigned the first, and then each alternate place. Jeduthun took rank next, and received alternate places, first with Asaph, and then with Heman, until his courses were exhausted. After this all the later places fell necessarily to Heman, whose courses continue without interruption from the 15th.

17 the tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:  
 18 the eleventh to Azareel, *he*, his sons, and his brethren, *were*  
 19 twelve: the twelfth to Hashabiah, *he*, his sons, and his brethren,  
 20 *were* twelve: the thirteenth to Shubael, *he*, his sons, and his  
 21 brethren, *were* twelve: the fourteenth to Mattithiah, *he*, his  
 22 sons, and his brethren, *were* twelve: the fifteenth to Jeremoth,  
 23 *he*, his sons, and his brethren, *were* twelve: the sixteenth to  
 24 Hananiah, *he*, his sons, and his brethren, *were* twelve: the  
 seventeenth to Joshbekashah, *he*, his sons, and his brethren,  
 25 *were* twelve: the eighteenth to Hanani, *he*, his sons, and his  
 26 brethren, *were* twelve: the nineteenth to Mallothi, *he*, his sons,  
 27 and his brethren, *were* twelve: the twentieth to Eliathah, *he*, his  
 28 sons, and his brethren, *were* twelve: the one and twentieth to  
 29 Hothir, *he*, his sons, and his brethren, *were* twelve: the two and  
 twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:  
 30 the three and twentieth to Mahazioth, *he*, his sons, and his  
 31 brethren, *were* twelve: the four and twentieth to Romanti-ezer,  
*he*, his sons, and his brethren, *were* twelve.

CHAP. 26. CONCERNING the divisions of the porters: of the  
 Korhites *was* <sup>1</sup>Meshelemiah the son of Kore, of the sons of  
<sup>2</sup>Asaph. And the sons of Meshelemiah *were*, Zechariah the first-  
 born, Jedaiel the second, Zebadiah the third, Jathniel the fourth,  
<sup>3</sup>Elam the fifth, Jehohanan the sixth, Elieonai the seventh.  
<sup>4</sup>Moreover the sons of Obed-edom *were*, Shemaiah the firstborn,  
 Jehozabad the second, Joah the third, and Sacar the fourth, and  
<sup>5</sup>Nothaneel the fifth, Ammiel the sixth, Issachar the seventh,  
<sup>6</sup>Peulthai the eighth: for God blessed <sup>3</sup>him. Also unto Shemaiah  
 his son *were* sons born, that ruled throughout the house of their  
<sup>7</sup>father: for they *were* mighty men of valour. The sons of Shemaiah;  
 Othni, and Rephael, and Obed, Elzabad, whose brethren *were*  
<sup>8</sup>strong men, Elihu, and Semachiah. All these of the sons of  
 Obed-edom: they and their sons and their brethren, able men  
 for strength for the service, *were* threescore and two of Obed-  
<sup>9</sup>edom. And Meshelemiah had sons and brethren, strong men,  
<sup>10</sup>eighteen. Also <sup>4</sup>Hosah, of the children of Merari, had sons;  
 Simri the chief, (for *though* he *was* not the firstborn, yet his  
<sup>11</sup>father made him the chief;) Hilkiyah the second, Tebaliah the  
 third, Zechariah the fourth: all the sons and brethren of Hosah  
<sup>12</sup>*were* thirteen. Among these *were* the divisions of the porters,  
*even* among the chief men, *having* wards one against another,  
<sup>13</sup>to minister in the house of the LORD. ¶ And they cast lots,  
<sup>4</sup>as well the small as the great, according to the house of their  
<sup>14</sup>fathers, for every gate. And the lot eastward fell to <sup>5</sup>Shole-  
 miah. Then for Zechariah his son, a wise counsellor, they cast  
<sup>15</sup>lots; and his lot came out northward. To Obed-edom south-

<sup>a</sup> ch. 16. 39.

<sup>1</sup> Or, *Shemeiah*, ver. 14.

<sup>2</sup> Or, *Eliasaph*, ch. 6. 37.  
 & 9. 19.

<sup>3</sup> That is, Obed-edom, as  
 ch. 13. 14.

<sup>4</sup> Or, *as well for the small*

*as for the great.*

<sup>5</sup> Called *Meshelemiah*,  
 ver. 1.

XXVI. 1. *the porters*] See ix. 17-27, xxiii. 5.

4. Obed-edom and Hosah (r. 10) had been "porters," or door-keepers, from the time of the bringing up of the Ark into Jerusalem (xv. 24, xvi. 38).

12. This verse is obscure, but its probable meaning is the following: "To these divisions of the porters, principal men, [were

assigned] the watches, together with their brethren, for service in the house of the Lord;" i.e. the "chief men" (rr. 1-11), amounting to no more than 93, kept the watch and ward of the house, together with a further number of their brethren (4000, xxiii. 5), who assisted them from time to time.

15. *the house of Asuppim*] Lit. "the house

16 ward; and to his sons the house of <sup>1</sup>Asuppim. To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, 17 by the causeway of the going <sup>2</sup>up, ward against ward. Eastward were six Levites, northward four a day, southward four a 18 day, and toward Asuppim two and two. At Parbar westward, 19 four at the causeway, and two at Parbar. These are the divisions of the porters among the sons of Kore, and among the sons 20 of Merari. ¶ And of the Levites, Ahijah was <sup>b</sup>over the treasures of the house of God, and over the treasures of the <sup>2</sup>dedicated 21 things. *As concerning* the sons of <sup>4</sup>Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, 22 were <sup>6</sup>Jehieli. The sons of Jehieli; Zetham, and Joel his brother, 23 *which were* over the treasures of the house of the LORD. Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: 24 and <sup>c</sup>Shebuel the son of Gershom, the son of Mosos, was ruler of 25 of the treasures. And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, 26 and <sup>d</sup>Shelomith his son. Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and 27 hundreds, and the captains of the hosts, had dedicated. <sup>e</sup>Out of the spoils won in battles did they dedicate to maintain the 28 house of the LORD. And all that Samuel <sup>e</sup>the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated *any thing*, 29 *it was* under the hand of Shelomith, and of his brethren. ¶ Of the Izharites, Chenaniah and his sons were for the outward

<sup>b</sup> ch. 28. 12.  
Mal. 3. 10.

<sup>c</sup> ch. 23. 10.

<sup>d</sup> ch. 23. 18.

<sup>e</sup> 1 Sam. 9. 9.

<sup>1</sup> Heb. *Gatherings*.  
<sup>2</sup> See 1 Kings 10. 5.  
2 Chr. 9. 4.

<sup>3</sup> Heb. *holy things*.  
<sup>4</sup> Or, *Labin*, ch. 6. 17.  
<sup>5</sup> Or, *Jehiel*, ch. 23. 8. & 20. 8.

<sup>6</sup> Heb. *Out of the battles and spoils*.

of collections" (see marg. and cp. Neh. xii. 25 marg.). A treasure-house of some kind or other is probably intended.

16. All recent commentators seem to be agreed that the words "to Shuppim" ought to be cancelled, the name having arisen from an accidental repetition of the preceding word, "Asuppim."

*the gate Shallecheth*] Lit. "the gate of projection"—the gate, i.e. through which were "thrown out" the sweepings of the Temple, the ashes, the offal of the victims, and the like.

*the causeway of the going up*] Cp. marg. ref. note.

*ward against ward*] Or, "watch opposite to watch." Hosah had in charge both the western gate of the Temple, and also the gate Shallecheth, which was in the outer wall, opposite. Hence he had to keep two watches, one over against the other.

17. *toward Asuppim two and two*] It is conjectured that the "store-house" in question (v. 15 note) had two doors, to each of which two porters were appointed.

18. "Parbar" must designate here the space between the western wall of the Temple building and the wall of the court, which would be a sort of "precinct" or "purlieu" of the Temple (2 K. xxiii. 11

note). Here were two gates, at one of which two guards were stationed; while at the Shallecheth, which gave upon the causeway, there were four. In this whole account, the Temple is spoken of as if it were existing, when it was not as yet built. We must suppose that David formed the whole plan of the Temple, and fixed the stations and numbers of the porters, though it was left for Solomon to carry out his instructions.

19. *the divisions of the porters*] The account of the porters here given makes them only twenty-four in number at any one time; xxiii. 5 states that the duty was discharged by 4000 persons. Perhaps of the ninety-three chief porters here spoken of (vv. 8, 9, and 11), twenty-four were always on guard as officers, while of the remaining 3907, a certain proportion were each day on duty as their subordinates.

28. The foundations of a sacred treasury had therefore been laid as far back as the time of Samuel, when the Israelites began to recover from their last servitude. Such a treasury had been once before established, viz., under Joshua (Josh. vi. 24); but it appears to have been soon exhausted, and we hear nothing of it under any of the later judges until Samuel.

- <sup>f</sup> ch. 23. 4. 30 business over Israel, for <sup>f</sup>officers and judges. And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were <sup>f</sup>officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. Among the Hebronites was <sup>g</sup>Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour <sup>h</sup>at Jazer of Gilead. And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubonites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and <sup>i</sup>affairs of the king.

**CHAP. 27.** NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. ¶ Over the first course for the first month was <sup>a</sup>Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. Of the children of Perez was the chief of all the captains of the host for the first month. And over the course of the second month was <sup>b</sup>Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. The third captain of the host for the third month was Benaiah the son of Jehoiada, a <sup>c</sup>chief priest: and in his course were twenty and four thousand. This is that Benaiah, who was <sup>d</sup>mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. The fourth captain for the fourth month was <sup>e</sup>Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. The fifth captain for the fifth month was

<sup>a</sup> 2 Sam. 23. 20, 22, 23.  
ch. 11. 22, &c.  
<sup>b</sup> 2 Sam. 23. 24.  
ch. 11. 26.

<sup>1</sup> Heb. over the charge.

<sup>3</sup> Or, Do to, 2 Sam. 23. 9.

<sup>4</sup> Or, principal officer, 1 Kin. 4. 5.

<sup>2</sup> Heb. thing.

30. The "business of the Lord" in the provinces would consist especially in the collection of the tithes, the redemption-money, and the free-will offerings of the people. It may perhaps have included some religious teaching. (cp. 2 Chr. xvii. 7-9.)

32. rulers] This term is somewhat too strong. The same kind of office was assigned to Jerijah and his brethren in the trans-Jordanic region as to Hashabiah and his brethren in western Palestine (r. 30), viz., a superintendence over religious matters and over the interests of the king.

XXVII. 1. This verse is a general heading to the list (vr. 2-15). The heading has been taken from some fuller and more elaborate description of David's army, whereof the writer of Chronicles gives us only an abridgement. Omitting the captains of thousands, the captains of hundreds, and the officers (probably "scribes") who served the king, he contents himself with recording the "chief fathers" or heads of the divisions (xxviii. 1), and the number of Israelites in each course.

2. Jashobeam] Jashobeam is mentioned in marg. refl. as the chief of David's mighty men. He is called in xi. 11 "the son of Hachmoni." We learn from r. 3 that he was of the tribe of Judah, being descended from Perez (or Pharez), the son of Judah, from whom David himself sprang. See ii. 3-15.

4. Dodai] The words "Eleazar, son of," have probably fallen out before Dodai (or Dodo). According to Jewish tradition, Eleazar (xi. 12) was cousin to David; his father, Dodai, being Jesse's brother. Mikloth was probably second in command to Eleazar.

5. a chief priest] Rather, "the chief priest"—an expression by which is meant, not the high-priest, but probably the high-priest's deputy, who is sometimes called "the second priest" (2 K. xxv. 18).

7. Asahel died before the courses, as here described, could have been instituted. Perhaps the arrangements of David in his later years were based upon institutions belonging to the period of his reign at Hebron.

- Shamhuth the Izrahite: and in his course *were* twenty and four  
 9 thousand. The sixth *captain* for the sixth month *was* <sup>d</sup> Ira the <sup>d</sup> ch. 11. 28.  
 son of Ikkesh the Tokoite: and in his course *were* twenty and  
 10 four thousand. The seventh *captain* for the seventh month *was*  
<sup>e</sup> Helez the Pelonite, of the children of Ephraim: and in his <sup>e</sup> ch. 11. 27.  
 11 course *were* twenty and four thousand. The eighth *captain* for  
 the eighth month *was* <sup>f</sup> Sibbecai the Hushathite, of the Zarhites: <sup>f</sup> 2 Sam. 21.  
 12 and in his course *were* twenty and four thousand. The ninth <sup>18.</sup>  
*captain* for the ninth month *was* <sup>g</sup> Abiezer the Anetothite, of the <sup>ch. 11. 21.</sup>  
 Benjaminites: and in his course *were* twenty and four thousand. <sup>g</sup> ch. 11. 23.  
 13 The tenth *captain* for the tenth month *was* <sup>h</sup> Maharai the Netop-  
 phathite, of the Zarhites: and in his course *were* twenty and <sup>h</sup> 2 Sam. 23.  
 14 four thousand. The eleventh *captain* for the eleventh month <sup>23.</sup>  
*was* <sup>i</sup> Benaiah the Pirathonite, of the children of Ephraim: and <sup>ch. 11. 30.</sup>  
 15 in his course *were* twenty and four thousand. The twelfth <sup>i</sup> ch. 11. 31.  
*captain* for the twelfth month *was* <sup>j</sup> Heldai the Netophathite, of  
 Othniel: and in his course *were* twenty and four thousand.  
 16 ¶ Furthermore over the tribes of Israel: the ruler of the Reu-  
 benites *was* Eliezer the son of Zichri: of the Simeonites, Shepha-  
 17 tiah the son of Maachah: of the Levites, <sup>k</sup> Hashabiah the son of <sup>k</sup> ch. 26. 30.  
 18 Kemuel: of the Aaronites, Zadok: of Judah, <sup>l</sup> Elihu, *one* of the <sup>l</sup> 1 Sam. 16.  
 19 brethren of David: of Issachar, Omri the son of Michael: of <sup>6, Eliab.</sup>  
 Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth  
 20 the son of Azriel: of the children of Ephraim, Hoshea the son  
 of Azariah: of the half tribe of Manassch, Joel the son of  
 21 Pedaiiah: of the half *tribe* of Manassch in Gilead, Iddo the son  
 22 of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan,  
 Azareel the son of Jeroham. These *were* the princes of the tribes  
 23 of Israel. ¶ But David took not the number of them from  
 twenty years old and under: because <sup>m</sup> the Lord had said he <sup>m</sup> Gen. 15. 5.  
 24 would increase Israel like to the stars of the heavens. Joab the  
 son of Zeruiah began to number, but he finished not, because  
<sup>n</sup> there fell wrath for it against Israel; neither <sup>n</sup> was the number <sup>n</sup> 2 Sam. 21.  
 25 put in the account of the chronicles of king David. ¶ And over <sup>15.</sup>  
<sup>ch. 21. 7.</sup>

<sup>1</sup> Or, *Helez*, ch. 11. 30.<sup>2</sup> Heb. *ascended*.

16-22. Gad and Asher are omitted from this list of the tribes. Similarly, Dan and Zebulun are omitted from the genealogical survey of the tribes (iv.-viii). We can only suppose that the lists, as they came down to the writer of Chronicles, were incomplete. The "rulers" or "princes" of the tribes appear to have been the eldest lineal descendants of the patriarchs according to the law of primogeniture.

23. David's numbering of the people was therefore a military arrangement in order to fix the amount of his standing army. To the general Oriental prejudice against numbering possessions, &c., there was added in the case of the Jews a special objection—a feeling that it would be irreverent to attempt to count what God had promised should be countless.

24. *because there fell wrath*] Lit. "And there fell wrath." The falling of God's wrath was not the cause of Joab's ceasing.

His motive is clearly stated in xxi. 6. See also marg. reff.

*neither was the number &c.*] The meaning is, that in the portion of the Chronicles of king David which treated of numbers—the number of the standing army, of the Levitical and priestly courses, the singers, &c.—the return of the number of the people made by Joab was not entered. The disastrous circumstances which followed on the taking of the census perhaps produced a feeling that God might be further provoked by its being put on record in the state archives. The numbers which have come down to us must therefore have been derived from private sources.

25-31. This section is important as showing that David, the younger son of a not very opulent family (1 Sam. xvi. 11, 20), had now become a large landed proprietor, as well as a capitalist, possessed of much moveable wealth. We may perhaps see

the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, 26 and in the castles, *was* Jehonathan the son of Uziah: and over them that did the work of the field for tillage of the ground 27 *was* Ezri the son of Chelub: and over the vineyards *was* Shimci the Ramathite: <sup>1</sup>over the increase of the vineyards for the wine 28 cellars *was* Zabdi the Shiphmite: and over the olive trees and the sycomore trees that *were* in the low plains *was* Baal-hanan 29 the Gederite: and over the cellars of oil *was* Joash: and over the herds that fed in Shuron *was* Shitrai the Sharonite: and over the herds that *were* in the valleys *was* Shaphat the son of 30 Adlai: over the camels also *was* Obil the Ishmaelite: and over 31 the asses *was* Jehdeiah the Meronothite: and over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the sub- 32 stance which *was* king David's. ¶ Also Jonathan David's uncle *was* a counsellor, a wise man, and a <sup>2</sup>scribe: and Jehiel the 33 <sup>3</sup>son of Hachmoni *was* with the king's sons: and <sup>4</sup>Ahithophel *was* the king's counsellor: and <sup>5</sup>Hushai the Archite *was* the 34 king's companion: and after Ahithophel *was* Jehoiada the son of Benaiah, and <sup>6</sup>Abiathar: and the general of the king's army *was* <sup>7</sup>Joab.

CHAP. 28. AND David assembled all the princes of Israel, "the princes of the tribes, and <sup>8</sup>the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and <sup>9</sup>the stewards over all the substance and <sup>10</sup>possession of the king, <sup>11</sup>and of his sons, with the <sup>12</sup>officers, and with <sup>13</sup>the mighty men, and with all 2 the valiant men, unto Jerusalem. ¶ Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, "I had in mine heart to build an house of

<sup>1</sup> 2 Sam. 15.

<sup>2</sup> 2 Sam. 15.

<sup>3</sup> 16. 16.

<sup>4</sup> 1 Kin. 1. 7.

<sup>5</sup> ch. 11. 6.

<sup>6</sup> ch. 27. 16.

<sup>7</sup> ch. 27. 1, 2.

<sup>8</sup> ch. 27. 25.

<sup>9</sup> ch. 27. 25.

<sup>10</sup> ch. 11. 10.

<sup>11</sup> 2 Sam. 7. 2.

<sup>12</sup> Ps. 132. 3, 4,

<sup>13</sup> 5.

<sup>1</sup> Heb. *over that which was of the vineyards.*

<sup>2</sup> Or, *secretary.*

<sup>3</sup> Or, *Hachmoniite.*

<sup>4</sup> Or, *cattle.*

<sup>5</sup> Or, *and his sons.*

<sup>6</sup> Or, *eunuchs.*

the sources of both these kinds of property, in the successful wars which he had waged (1 Sam. xxvii. 8, 9, xxx. 20; 2 Sam. viii. 4, 7, 8, 12); in the revenue derived from subject kings (1 Sam. viii. 2, 14, x. 19); and in the purchase and occupation of lands in different places. Further, he enjoyed, of course, the usual rights of a Jewish king over the landed property of his subjects, and was thus entitled to receive a tithe of the produce in tithes (1 Sam. viii. 15, 17) and in "benevolences." Cp. 1 Sam. x. 27, xvi. 20, &c.

25. *the castles*] Probably the watch-towers in the border districts, exposed to raids from the plundering tribes of the desert (2 Chr. xxvi. 10, xxvii. 4).

28. *in the low plains*] Rather, "in the Shephelah," the proper name of the low tract between the hill country of Judæa and the Mediterranean.

32-34. A list—supplemental in character—of some chief officers of David, not mentioned before. The list cannot belong to a very late part of David's reign, since it con-

tains the name of Ahithophel, who slew himself during Absalom's rebellion (2 Sam. xvii. 23).

33. *was the king's companion*] Or, "king's friend," as in 1 K. iv. 5. Cp. also 2 Sam. xvi. 17.

34. *after Ahithophel*] i.e. next in counsel to Ahithophel: inferior to him, but superior to all others.

XXVIII. 1. *officers*] Lit. as in margin. This is the only occasion in which eunuchs are mentioned in connexion with David's reign; and it is to be remarked that they occupy, during the earlier period of the Jewish kingdom, a very subordinate position.

2. *my brethren*] David retains the modest phrase of a king not born in the purple, but raised from the ranks of the people (see 1 Sam. xxx. 23; 2 Sam. xix. 12). No later Jewish monarch would have thus addressed his subjects.

*the footstool of our God*] David views the Ark as God's "footstool," because He was enthroned above it visibly in the Shechinah, or luminous cloud, present from time to

- rest for the ark of the covenant of the LORD, and for the foot-  
 3 stool of our God, and had made ready for the building: but  
 God said unto me, "Thou shalt not build an house for my name,  
 because thou *hast been* a man of war, and hast shed <sup>1</sup> blood.  
 4 Howbeit the LORD God of Israel <sup>a</sup> chose me before all the house  
 of my father to be king over Israel for ever: for he hath chosen  
 'Judah to be the ruler; and of the house of Judah, <sup>b</sup> the house  
 of my father; and <sup>c</sup> among the sons of my father he liked me to  
 5 make me king over all Israel: "and of all my sons, (for the  
 LORD hath given me many sons,) <sup>a</sup> he hath chosen Solomon my  
 son to sit upon the throne of the kingdom of the LORD over Israel.  
 6 And he said unto me, "Solomon thy son, he shall build my house  
 and my courts: for I have chosen him to be my son, and I will  
 7 be his father. Moreover I will establish his kingdom for ever,  
 "if he be <sup>2</sup> constant to do my commandments and my judgments,  
 8 as at this day. Now therefore in the sight of all Israel the con-  
 gregation of the LORD, and in the audience of our God, keep  
 and seek for all the commandments of the LORD your God:  
 that ye may possess this good land, and leave it for an inherit-  
 9 ance for your children after you for ever. And thou, Solomon  
 my son, <sup>a</sup> know thou the God of thy father, and serve him <sup>c</sup> with a  
 perfect heart and with a willing mind: for <sup>b</sup> the LORD searcheth all  
 hearts, and understandeth all the imaginations of the thoughts:  
 'if thou seek him, he will be found of thee, but if thou forsake  
 10 him, he will cast thee off for ever. Take heed now; "for the  
 LORD hath chosen thee to build an house for the sanctuary: be  
 11 strong, and do it. ¶ Then David gave to Solomon his son <sup>a</sup> the  
 pattern of the porch, and of the houses thereof, and of the  
 treasuries thereof, and of the upper chambers thereof, and of  
 the inner parlours thereof, and of the place of the mercy seat,  
 12 and the pattern <sup>3</sup> of all that he had by the spirit, of the courts

<sup>a</sup> Heb. *blools*.<sup>b</sup> Heb. *strong*.<sup>c</sup> Heb. *of all that was with him*.

1 Ps. 97. 5.  
 & 132. 7.  
 2 2 Sam. 7.  
 5, 13.  
 1 Kin. 5. 3.  
 ch. 17. 4.  
 & 22. 8.  
 3 1 Sam. 16.  
 7-13.  
 4 Gen. 49. 8.  
 ch. 5. 2.  
 1 Sa. 60. 7.  
 & 78. 68.  
 5 1 Sam. 16. 1.  
 1 Sam. 1. 1.  
 12, 13.  
 6 ch. 3. 1, &c.  
 & 23. 1.  
 7 ch. 22. 9.  
 8 2 Sam. 7.  
 13, 14.  
 9 ch. 22. 0, 10.  
 2 Chr. 1. 0.  
 10 ch. 22. 13.  
 11 Jer. 9. 21.  
 Hos. 4. 1.  
 John 17. 3.  
 12 2 Kin. 20. 3.  
 Ps. 101. 2.  
 13 1 Sam. 16. 7.  
 1 Kin. 8. 39.  
 ch. 29. 17.  
 Ps. 7. 0.  
 & 130. 2.  
 Prov. 17. 3.  
 Jer. 11. 20.  
 & 17. 10.  
 & 20. 12.  
 Rev. 2. 2.  
 14 2 Chr. 15. 2.  
 15 ver. 6.  
 16 See Ex. 23.  
 40.

time above the Mercy Seat and between the Cherubim (cp. marg. ref.).

6. Besides the message sent to David through Nathan, he had a revelation, of which we have only the indirect account given here and in xxii. 8-10 (see note). He was told that one of his sons should be raised up to fill his throne after him, and should build the Temple. In the second revelation it was distinctly declared to him that the son intended was Solomon.

*my house and my courts* i.e. the Temple and the courts of the Temple (see 2 Chr. iv. 9).

7. *if he be constant* The conditional character of the promise made to David, as to the continuance of his posterity on the Jewish throne (marg. ref.; 2 Sam. vii. 14), is now clearly declared.

9. *know thou the God of thy father* "Knowing God," in the sense of having a religious trust in Him, is an unusual phrase in the earlier Scriptures. It scarcely occurs elsewhere in the Historical Books. David, however, uses the phrase in his Psalms (Ps. xxxvi. 10); and its occurrence here may be

accepted as evidence that the entire speech is recorded in the actual words of the monarch.

11. Cp. v. 19. As God had revealed to Moses the pattern of the Tabernacle (Ex. xxvi. xxvii.), so He had made known by revelation to David the pattern of the Temple and its furniture. This pattern, which consisted of a set of directions in writing, David now handed over to Solomon.

*the houses* The "Holy Place" and the "Holy of Holies"—called respectively "the house" and the "inner house" (1 K. vi. 17, 27), and (2 Chr. iii. 5, 8) "the greater house" and "the most holy house."

*the upper chambers* Cp. 2 Chr. iii. 9 note. *the inner parlours* The small rooms of the "lean-to" (1 K. vi. 5 note), entered one from another.

12. *the pattern &c.* Lit. "the pattern of all that was with him in the spirit;" perhaps to be paraphrased, "the form of all that floated before his mind." It seems to be David's spirit, not God's Spirit, that is here spoken of.

<sup>7</sup> ch. 28. 20.

of the house of the LORD, and of all the chambers round about,  
<sup>8</sup> of the treasures of the house of God, and of the treasures of  
 13 the dedicated things: also for the courses of the priests and the  
 Levites, and for all the work of the service of the house of the  
 LORD, and for all the vessels of service in the house of the  
 14 LORD. *He gave* of gold by weight for *things* of gold, for all  
 instruments of all manner of service; *silver also* for all instru-  
 15 ments of silver by weight, for all instruments of every kind of  
 service: even the weight for the candlesticks of gold, and for  
 their lamps of gold, by weight for every candlestick, and for  
 the lamps thereof: and for the candlesticks of silver by weight,  
<sup>16</sup> *both* for the candlestick, and *also* for the lamps thereof, according  
 to the use of every candlestick. And by weight *he gave* gold for  
 the tables of shewbread, for every table; and *likewise* silver for  
 17 the tables of silver: also pure gold for the fleshhooks, and the  
 bowls, and the cups: and for the golden basons *he gave gold* by  
 weight for every bason; and *likewise silver* by weight for every  
 18 bason of silver: and for the altar of incense refined gold by  
 weight; and gold for the pattern of the chariot of the <sup>19</sup> cheru-  
 bims, that spread out *their wings*, and covered the ark of the  
 covenant of the LORD. All *this, said David*, <sup>20</sup> "the LORD made  
 me understand in writing by *his hand* upon me, *even all* the  
 works of this pattern. ¶ And David said to Solomon his son,  
<sup>21</sup> "Be strong and of good courage, and do it: fear not, nor be dis-  
 mayed: for the LORD God, *even my God, will be with thee*; <sup>22</sup> "he  
 will not fail thee, nor forsake thee, until thou hast finished all  
 the work for the service of the house of the LORD. And, behold,  
<sup>23</sup> "the courses of the priests and the Levites, *even they shall be*  
 with thee for all the service of the house of God: and *there shall*  
 be with thee for all manner of workmanship <sup>24</sup> "every willing  
 skilful man, for any manner of service: also the princes and all  
 the people *will be* wholly at thy commandment.

**CHAP. 29. FURTHERMORE** David the king said unto all the  
 congregation, Solomon my son, whom alone God hath chosen,  
 is yet <sup>1</sup> "young and tender, and the work is great: for the palace  
 2 is not for man, but for the LORD God. Now I have prepared  
 with all my might for the house of my God the gold for *things*  
 to be made of gold, and the silver for *things* of silver, and the  
 brass for *things* of brass, the iron for *things* of iron, and wood  
 for *things* of wood; <sup>3</sup> "onyx stones, and stones to be set, glistening  
 stones, and of divers colours, and all manner of precious stones,  
 3 and marble stones in abundance. Moreover, because I have set  
 my affection to the house of my God, I have of mine own proper  
 good, of gold and silver, *which* I have given to the house of my

<sup>a</sup> Ex. 25. 19  
 —22.

<sup>1</sup> Sam. 4. 4.  
<sup>1</sup> Kin. 6. 23,

&c.

<sup>a</sup> See Ex. 25.  
 40.

<sup>b</sup> Deut. 31. 7.  
 8.

<sup>c</sup> Josh. 1.6, 7, 9.  
 ch. 22. 13.

<sup>d</sup> Josh. 1. 5.  
<sup>e</sup> ch. 24. &

25, & 26.

<sup>f</sup> Ex. 35. 25,  
 26.

& 36. 1, 2.

<sup>a</sup> 1 Kin. 3. 7.  
 ch. 22. 5.

Prov. 4. 3.

<sup>b</sup> See Isai.  
 51. 11, 12.

Rev. 21. 18,  
 &c.

18. *the chariot of the cherubims*] The Cherubim are themselves the chariot on which Jehovah rides (Ps. xviii. 10, xcix. 1).

XXIX. 1. *the palace*] The original word here used is the Hebrew form of a Persian word, and generally designates the residence of the Persian monarch (Esth. i. 2, 5, ii. 3, 8; Neh. i. 1; Dan. viii. 2). It is only here and in c. 19 that it is applied to the Temple.

2. *glistening stones*] Rather, "coloured stones;" or, "dark stones"—stones of a

hue like that of the antimony wherewith women painted their eyes.

*marble stones*] Or, "white stones"—perhaps "alabaster," which is found near Damascus. On the use made of the "stones" in building the Temple, see 2 Chr. iii. 6 note.

3. *of mine own proper good*] i.e. from his own private estate. He makes the offering publicly in order to provoke others by his example (c. 5).



God, over and above all that I have prepared for the holy house,  
 4 *even* three thousand talents of gold, of the gold of <sup>c</sup>Ophir, and <sup>c</sup>1 Kin. 9. 29  
 seven thousand talents of refined silver, to overlay the walls of  
 5 the houses *withal*: the gold for *things* of gold, and the silver for  
*things* of silver, and for all manner of work *to be made* by the  
 hands of artificers. And who *then* is willing <sup>1</sup>to consecrate his  
 6 service this day unto the LORD? ¶ Then <sup>d</sup>the chief of the fathers  
 and princes of the tribes of Israel, and the captains of thousands  
 and of hundreds, with <sup>e</sup>the rulers of the king's work, offered  
 7 willingly, and gave for the service of the house of God of gold  
 five thousand talents and ten thousand drams, and of silver ten  
 thousand talents, and of brass eighteen thousand talents, and  
 8 one hundred thousand talents of iron. And they with whom  
*precious* stones were found gave *them* to the treasure of the house  
 9 of the LORD, by the hand of <sup>f</sup>Jehiel the Gershonite. Then the  
 people rejoiced, for that they offered willingly, because with  
 perfect heart they <sup>g</sup>offered willingly to the LORD: and David  
 10 the king also rejoiced with great joy. ¶ Wherefore David blessed  
 the LORD before all the congregation: and David said, Blessed  
 be thou, LORD God of Israel our father, for ever and ever.  
 11 <sup>h</sup>Thine, O LORD, is the greatness, and the power, and the glory,  
 and the victory, and the majesty: for all *that is* in the heaven  
 and in the earth *is thine*; *thine is the kingdom*, O LORD, and thou  
 12 art exalted as head above all. <sup>i</sup>Both riches and honour *come* of  
 thee, and thou reignest over all; and in thine hand *is* power  
 and might; and in thine hand *it is* to make great, and to give  
 13 strength unto all. Now therefore, our God, we thank thee,  
 14 and praise thy glorious name. But who *am* I, and what *is* my  
 people, that we should <sup>2</sup>be able to offer so willingly after this  
 sort? for all things *come* of thee, and <sup>3</sup>of thine own have we  
 15 given thee. For <sup>k</sup>we are strangers before thee, and sojourners,  
 as were all our fathers: <sup>l</sup>our days on the earth *are* as a shadow,  
 16 and *there is none* <sup>m</sup>abiding. O LORD our God, all this store that  
 we have prepared to build thee an house for thine holy name  
 17 *cometh* of thine hand, and *is* all thine own. I know also, my  
 God, that thou <sup>n</sup>triest the heart, and <sup>o</sup>hast pleasure in upright-  
 ness. As for me, in the uprightness of mine heart I have wil-

<sup>d</sup> ch. 27. 1.<sup>e</sup> ch. 27. 25, &c.<sup>f</sup> ch. 26. 21.<sup>g</sup> 2 Cor. 9. 7.<sup>h</sup> Matt. 6. 13.  
<sup>i</sup> 1 Tim. 1. 17.  
Rev. 5. 13.<sup>i</sup> Rom. 11. 36.<sup>k</sup> Ps. 39. 12.  
Heb. 11. 13.  
<sup>l</sup> 1 Pet. 2. 11.  
<sup>m</sup> Job 14. 2.  
Ps. 90. 9.  
& 102. 11.  
& 144. 4.  
<sup>n</sup> 1 Sam. 16. 7.  
ch. 28. 6.  
<sup>o</sup> Prov. 11. 20.<sup>1</sup> Heb. *to fill his hand*.<sup>2</sup> Heb. *retain, or, obtain strength*.<sup>3</sup> Heb. *of thine hand*.<sup>4</sup> Heb. *expectation*.

4. The numbers here have also suffered to some extent from the carelessness of copyists (cp. xxii. 14 note). The amount of silver is not indeed improbable, since its value would not exceed three millions of our money; but as the gold would probably exceed in value thirty millions, we may suspect an error in the words "three thousand."

5. *to consecrate his service*] Lit. as in the margin, "to fill his hand," i.e. "to come with full hands to Jehovah." The words contain an appeal to the assembly for voluntary offerings.

7. The word here translated "dram" is regarded by most critics as the Hebrew equivalent of the Persian "daric," or ordinary gold coin, worth about 22 shillings of our money. Not, however, that the Jews

possessed darics in David's time: the writer wished to express, in language that would be intelligible to his readers, the value of the gold subscribed, and therefore he translated the terms employed in his documents, whatever they were, into terms that were in use in his own day. The daric became current in Palestine soon after the return from the Captivity (Ezra ii. 69, viii. 27; Neh. vii. 70-72).

8. Cp. Ex. xxxv. 27. The same spirit prevailed now as at the setting up of the Tabernacle. Each offered what he had that was most precious.

9. *the people rejoiced for that they offered willingly*] i.e. the munificence of the princes and officers (r. 6) caused general joy among the people.

- lingly offered all these things: and now have I seen with joy thy people, which are 'present here, to offer willingly unto thee.
- 18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and <sup>2</sup>prepare their heart unto thee: and <sup>3</sup>give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which <sup>4</sup>I have made provision.
- 20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: and did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and <sup>5</sup>anointed him unto the LORD to be the chief governor, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, <sup>6</sup>submitted themselves unto Solomon the king.
- 25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and <sup>7</sup>bestowed upon him *such* royal majesty as had not been on any king before him in Israel. ¶ Thus David the son of Jesse reigned over all Israel. 'And the time that he reigned over Israel *was* forty years; <sup>8</sup>seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem. And he <sup>9</sup>died in a good old age, <sup>10</sup>full of days, riches, and honour: and Solomon his son reigned in his stead. ¶ Now the acts of David

<sup>1</sup> Or, found.<sup>2</sup> Or, establish, Ps. 10. 17.<sup>3</sup> Heb. gave the hand under Solomon: See Gen. 21.<sup>4</sup> 2. & 47. 29. 2 Chr. 30. 8. Ezek. 17. 18.

18. keep this for ever &c.] i.e. "Preserve for ever this spirit of liberal and spontaneous giving in the hearts of Thy people, and establish their hearts toward Thee."

20. worshipped the LORD, and the king] The same outward signs of reverence were accorded by the customs of the Jews (as of the Oriental nations generally) to God and to their monarchs (see 1 K. i. 31). But the application of the terms to both in the same passage, which occurs nowhere in Scripture but here, is thought to indicate a time when a long servitude under despotic lords had orientalised men's mode of speech.

21. with their drink offerings] i.e. with the drink offerings appropriate to each kind of Burnt offering, and required by the Law to accompany them (see Num. xv. 5, 7, 10, &c.).

sacrifices] Or, "thank-offerings," as the same word is translated in 2 Chr. xxix. 31, xxxiii. 16. Of "peace-offerings for thanksgivings" only a small part was the priest's; the sacrificer and his friends feasted on the remainder (Lev. vii. 15, 29-34).

22. king the second time] Solomon's first

appointment was at the time of Adonijah's rebellion (marg. ref.). As that appointment was hurried and, comparatively speaking, private, David now thought it best formally to invest Solomon a second time with the sovereignty, in the face of all Israel. For a similar reason a second and public appointment of Zadok alone to the High-Priest's office took place. Abiathar was not as yet absolutely thrust out; but it may be doubtful whether he was ever allowed to perform High-priestly functions after his rebellion (1 K. i. 7, ii. 27).

23. The throne of David is called here "the throne of the Lord," as in xxviii. 5 it is called "the throne of the kingdom of the Lord," because God had set it up and had promised to establish it.

28. See 1 K. i. 1 note.

29. On the character of the works alluded to, see Introduction to Chronicles, p. 447.

Gad the seer] Gad is not given here the same title as Samuel. Samuel's title is one, apparently, of higher dignity, applied only to him and to Hanani (2 Chr. xvi. 7, 10). Gad's is a far commoner title; it is applied

the king, first and last, behold, they *are* written in the <sup>12</sup>book of Samuel the seer, and in the book of Nathan the prophot, and 30 in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all <sup>2</sup> Dan. 2. 21. the kingdoms of the countries.

<sup>1</sup> Or, *history*.<sup>2</sup> Heb. *words*.

to his contemporaries Asaph (2 Chr. xxix. 30), Heman (1 Chr. xxv. 5), and Jeduthun (2 Chr. xxxv. 15), to Iddo (2 Chr. ix. 20, xii. 15), to Jehu the son of Hanani (2 Chr. xix. 2), and to the prophet Amos (Am. vii. 12). When "seers" are spoken of in the plural, it is the term almost universally used, only one instance (Is. xxx. 10) occurring to the contrary.

30. *the times that went over him*] i.e. the events that happened to him. Cp. Ps. xxxi. 15. *all the kingdoms of the countries*] The kingdoms, i.e. of Moab, Ammon, Damascus, Zobah, &c. See the full phrase in 2 Chr. xvii. 10. Some account of these kingdoms would necessarily have been given in any history of David's reign.